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MEMORIAL SERVICE

THE RAPTURED PROPHET.

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And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.—II. KINGS ii., 12.

I HAVE chosen these words more as a standpoint than as a text, from which to view with you the life and character of the Elijah of modern Methodism. As stood the sons of the prophets that were at Bethel and at Jericho, watching through their misty eyes the slowly but surely departing form of him who had been their teacher, leader, and head for the last thirty-and-three years, thus have the eyes of the sons of the prophets in the schools of Methodism, and indeed in all the schools of Christendom, been turned toward No. 1334 Arch Street, Philadelphia, watching the slowly but surely departing presence of him who for the last thirty years has been the leader and head of the hosts of our Methodist Israel. After a lingering illness, at 11 o'clock Wednesday morning, June 18th, the Rev. Matthew Simpson, D.D., LL.D., senior Bishop of the Methodist Episcopal Church, closed his eyes to the scenes of this earth life, and on the provided chariot which the King of the Upper Country holds in readiness for each one of His Elijahs, he took his departure to the sinless, nightless, sorrowless country that lies beyond the river we call death. Thus in few words we are able to state an event that embraces the fact that a man, who in Christian sympathy was unsurpassed, who for pulpit

and platform eloquence was world-renowned, who for God and the Christian Church was mighty in word and in deed, has passed away from his home and his family, from his country and from his church, and from this time on home and family, country and church, shall see his face and hear his voice no more forever. This is the event on which with eyes darkened by tears our Methodist Israel looks this day, and, while Elisha-like, with upturned faces, we watch the ascending chariot that bears our Elijah home, we too may give vent to our feelings in an outburst of grief and eulogy, saying, "My father, my father, the chariot of Israel and the horsemen thereof."

But not merely for eulogy, however merited, would we stop to consider the life and character of this great man, but with the hope that such consideration may stimulate us to emulate the virtues and seek for the spirit and the power of Jesus, that in such marked degree belonged to him. When I state to you that it was Bishop Simpson who started me on my ministerial way, that it was he who ordained me and first placed me in positions of greatest trust, that for over twenty years I have felt myself greatly enriched by his yearly benediction, that the very last words I heard him speak were words uttered in a prayer for myself and my work—when I state these things to you, you will not wonder that this day I sorrow as one who has lost a friend of inestimable value. But I am not alone in this feeling of loss. There are members of this church and of this congregation who this day feel a poverty they never experienced before, and who in their hearts are weeping because he who has had so warm a place in their homes and hearts will be seen of them no more. Since the day Bishop Simpson dedicated your cherished sanctuary to Almighty God, and spoke the words that live and burn in your hearts this day—since that day you have admired him, you have loved him, and though you may not have known him intimately, you stand among the tens of thousands who to-day are sorrowing and praying that the mantle of this ascended prophet of God may fall upon the shoulders of some remaining Elisha who like him will lead the Church we love onward to greater victory. Let us then for a few minutes this morning turn our thoughts to this great man and profit by his life.

Bishop Simpson inherited by birth that physical combination that goes to make up a successful manhood, a combination in physical fiber and blood that tends to a well-knit physical frame, a stalwart constitution, a compact brain, and a clear and penetrating perception. His father was born on Irish soil, of Scottish parents, uniting the mental grasp of the sturdy Scotch with the wit and eloquence of the Irish character. His mother was of mingled French and English blood, uniting the courtesy and suavity of the French with the keen sense of honor and stubborn persistency of the English character. I am not ignorant of the fact that there are those who will laugh at the idea of attributing in any degree Bishop Simpson's greatness to these physical and national combinations. Nevertheless it remains a fact that France boasts of her great men who won their way to eminence over the path of politeness and sweetness of disposition; it remains a fact that England boasts of her

great men who out of the jaws of defeat gathered the laurels of victory, because they, having grasped an honorable purpose, would not yield their grasp; it remains a fact that Scotland boasts of her great men who by physical endurance gained the battle and saved their country; it remains a fact that Ireland boasts of an Edmund Burke, a Robert Emmet, and a Daniel O'Connell, who by eloquence and wit carved their names on the memory of a grateful humanity. And it is a fact that each of these peculiar characteristics that made men of these nations great were found centered in greater or less degree in Bishop Simpson. He had the head and face of a Richelieu, the will of a Cromwell, the peculiar eloquence of an Emmet, and the penetration of a Burke; a contribution of these foreign nationalities to Columbia's prosperity and glory.

Bishop Simpson was born at a time and his years embraced a period in American history best calculated to develop and to call into usefulness one of his special gifts. It was June 21st, 1811, Bishop Simpson was born; and June 18th, 1884, he departed from the stage of earthly action. Seventy and three years were the days of the years of his pilgimage. Eighteen hundred and eleven. Eighteen hundred and eighty-four. Look along those years for a moment, and see if even at this late date some of the events do not fire your hearts. Bishop Simpson was one year of age less three days, when on June 18th, 1812, Congress declared war against Great Britain; he was four years of age that day the news came to his Pennsylvania home of the defeat of the British by General Jackson at New Orleans; he was eighteen years of age when Andrew Jackson was chosen President, and the exciting events that were continually occurring between the years 1829 and 1837, when President Van Buren was inaugurated, were such as would impress one of his heart and mind. He was reaching the strength of manhood when General Taylor entered Mexico, and on the day Fort Sumter was bombarded he was nearly fifty years of age. He was cradled in the war of 1812—read his first lessons by the war torch of Algiers, entered college life as the war-whoop of Black Hawk was heard ringing over the western plains, studied the strength of Greek unity as South Carolina contemplates disunion, and in 1861 stood shoulder to shoulder with Abraham Lincoln—prince of preachers, prince of Presidents side by side! These are the years and these the events in our own country that were driven into those years, and now judge ye were they not such events as are calculated to develop the manhood of such a man?

Bishop Simpson was a scholar. He was this in the sense that he was ever a learner and in the sense that he was a man of the widest learning. He read the Latin, the Greek, and the Hebrew, and two or three of the modern languages, while it is said of him that mathematics of the higher and the highest were his amusements. At twenty-two years of age he had passed the regular college course and had studied one year as a doctor of medicine. At twenty-six years of age he was called to the Vice-Presidency of Allegheny College, and at twenty-eight years of age to the Presidency of Indiana Asbury University. These facts indicate the estimate in which

he was held by the leading educators of those times as a scholar. But Bishop Simpson was more than a scholar; he was a man of wisdom, a man of practical sagacity. Cowper informs us that "knowledge and wisdom, far from being one, are at times quite distinct:" knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own. Knowledge, a rude, unprofitable mass, the mere materials with which wisdom builds, till smoothed and squared and fitted to its place, does but encumber whom it seems to enrich. All scholarship, all knowledge, like every other attainment that we are capable of in our present sphere, is relative—relative to the ends that it is adapted to serve. Scholarship dignifies a man only when it becomes wisdom, or that right and vigorous application of all our powers to noble, practical and useful aims which fits us to do our duty in that state of life unto which it has pleased God to call us. In this wide world of ours everything receives as it gives. The Caspian Sea is fed by the mighty Volga, but because it has no outlet it becomes a sea of salt. The Dead Sea is fed by the Jordan, but because it holds all it receives within itself, it transforms the waters of that historic and life-giving river into waters of death. On the other hand, the beautiful Geneva through the pathway of the Rhone, bears life and fertility to all the regions below it. All this has its analogy in the world of mind, has its analogy in individual men. Bishop Simpson walked this earth, and with his great mind gathered scholarship from all its secret springs; gathers not that he might hide within himself the refreshings that he had found up in the mountain, where only eagle minds can reach, but gathered that from him there might flow refreshing streams of wisdom down to the poorest and most lowly of earth. And so was it, scholars and philosophers hung upon his words; business men and artisans were charmed by him; statesmen and patriots were instructed by him; the aged and the little children could understand him; the poor and the outcast were enriched by him, and everywhere in this desert world where his presence was felt, there was it felt that he was not only a man of scholarship, but a man of practical wisdom. Bishop Simpson was a pulpit and a platform orator. He possessed in a marked degree all the essentials of eloquence. As we have seen, he possessed great intellectual vigor. The ability to grasp the truth, and so present it that every hearer in his audience, young and old, learned and illiterate, were attracted, thrilled, and moved by that truth.

He possessed a philosophic imagination that grasped the very essence of truth, as it lay concealed in the most commonplace events of every day life, and threw it out upon the canvas so clear and so natural that all who saw it were only wondering at themselves that they had never seen or thought of that beauty before. This was his own imperial endowment, and with it he disrobed nature in her smallest parts, and in her most quiet, sleeping places, and lifting the curtain that concealed her from common eyes, revealed her splendors. It was this faculty of the soul that made Webster, and Emerson, and Thomas DeQuincey magnetic as public speakers. Then, too, Bishop Simpson possessed a powerfully emotional nature, not an emotion of which he

was not the master, for he was ever full master of himself, as he was of his subject, holding the winds in his fists, guiding the storms with bit and bridle, and quietly measuring the deeps in the hollow of his hands. The truth he uttered kindled the emotion in his own heart, shone out through his eye, trembled in the tones of his voice, glowed in his every feature, and transformed his auditory into an active volcano. But over all and above all these there was the moral power of the man, without which all these essentials of the orator are as nothing. As he speaks you feel that he believes every word he utters. When he speaks of experimental truth you feel that it is not as a kind servant he speaks, but as one who himself has tested by the fires of his own thought and experience the sacred verity of the truth he utters. It is not for the applause of men he speaks, it is not for fame's withering wreath he speaks. No! no! A great truth has taken possession of his manly soul, and, like a fire, it burns and spreads, and he will not, cannot rest until his audience accepts that truth, and, like himself, feels the momentous importance of immediate decision. But how unnecessary is it for me to speak to you of Bishop Simpson as an orator. Many of you have heard him, have felt his power, and have been actuated to a better, nobler, and higher humanity by his influence over you. It was in the early summer of 1861; Fort Sumter had fallen, the Nation's flag had been disgraced, the entire country from ocean to ocean and from lakes to gulf was a great military camp. In this city at that time there was a structure known as the Wigwam, a structure that it is said would seat 8,000 people. It was a beautiful Sabbath afternoon. The announcement had been made that on this afternoon Bishop Simpson would preach in the Wigwam, taking as his subject "The Cause of Our National Troubles and How to Settle Them." The hour came for the address, and every inch of the space in the great building was filled. In later years hard work and official cares had bowed the form of the Bishop, but at this time his tall form was quite erect, and his pronounced presence commanded attention before he uttered a word. With his other essentials of an orator, Bishop Simpson possessed a voice fitted to give forth his grandest thoughts; a voice of wonderful volume, sweet, musical, and pathetic.

On this occasion his voice is like a well-tuned instrument, and at pleasure he touches it and guides it from highest to lowest key. The first word he utters is understood by his most distant hearer. The subject is one in which every member of his great congregation is interested, and it is handled as only a Christian statesmen could handle it. "The cause of our national troubles" was slavery, and "the way to settle" those troubles was to emancipate the slaves. At first the congregation was interested, then charmed, then electrified, and when drawing near the close of the magnificent discourse, the Bishop said, "Lovers of Columbia, sons and daughters of our grand republic, nail the flag of your country as high as you please, but nail it just under the cross of our Redeemer," the great congregation arose and stood, and amid tears and groans and sobs and cheers the mighty orator took his seat. No, there is no need that I speak to you of Bishop Simpson as an orator. You heard him,

and the memory of his eloquence is with you this day. I have spoken of this single discourse, not because it was an exception, but because many of you heard it and remember the power the orator had over you at that time. Thus was it with him when in 1863 he delivered his famous lecture on "The Future of Our Country" before the Christian Commission in the Academy of Music, in Philadelphia. Thus was it with him when he delivered the introductory sermon before the Ecumenical Council in London in 1881. Thus was it with him when in Exeter Hall, before that great audience of English and American statesmen, he spoke of the sorrow of his country because a lamented Garfield was no more. Thus was it with him ever, and as an orator in all his life his people were never disappointed in him.

Bishop Simpson was a patriot and a statesman. He looked above and beyond the temporary expedients of the politician, and saw and discussed eternal principles. In the service he rendered his country he thought not of himself, but of his country. He cared not to be fed by his country, but was willing, if needs be, to die for his country. He lived and worked—not for party, but for principles and for the weal of the nation. He looked upon his services not so much as bringing honor to his Government as bringing honor to himself. He was wont to say, "It is an honor to serve such a country." He viewed not his country from the standpoint of caucus and convention, from the standpoint of temporary expediency and this day's success; but, statesman-like, he took his survey from the watch-tower of truth and principle, and with philosophic mind studied all the field. He looked backward, and tracing the lines of the oncoming civilization he saw the rocks on which governments had been shivered, and learning from this, he best saw how to direct our own ship of state through the unnavigated seas of the far-reaching years. Minister though he was, he deemed it his imperative duty, as well as his inestimable privilege, to speak, and pray, and vote for his country's good. The estimate in which Bishop Simpson was held as a statesman by those in governmental authority will be seen through the following facts: In those days of our civil war, when the clouds were thickest and strong men did quake with fear; when there was division at home and intrigue abroad; when our soldiers were falling by the thousands, and our only heritage was defeat, it was in those days that Abraham Lincoln called Bishop Simpson to Washington that he might counsel with him as to the best course to steer in the storm. Lincoln, Stanton, Simpson—these were the men, and these only, who composed a secret council held in a quiet room in the White House some time in March, 1862. All that was said in that council will never be known. Only fragments come to us, and out of those fragments we gather that the council was long and earnest. And about 2 o'clock in the morning, when the whole field had been surveyed, President Lincoln asked Bishop Simpson what he advised as the course of action best calculated to promote union at the North and success on the field. It is said that Bishop Simpson answered him thus: "Well, President, slavery is the cause of our trouble. God hates human slavery in every form. If we are to succeed we must have God's

approval. Emancipate the slaves, Mr. Lincoln, and God will be with you, the people will be with you, and success and peace will come to our country." This was the first suggestion that led on to the preliminary emancipation proclamation in September, 1862, and eventuated in the emancipation proclamation, January 1st, 1863. Standing where we do, it is easy enough to see that the Bishop's advice to the President contained the ultimate of wisdom and justice, but at the time of that council it did not appear so evident. President Lincoln was not elected with the thought of emancipation before him. His party did not advocate and was not in favor of such a measure. Thousands of soldiers in the field and thousands of parents at home were opposed to any interference on the part of the Government with the institution of slavery in the territory where it then existed. A few days before this council the Merrimac had sunk the Congress and Cumberland in Hampton Roads, and there was fear and trembling and doubt on every hand, and up to this hour the administration had not entertained the thought of emancipating the slaves. It was at this hour, amid this darkness, that Bishop Simpson from the watch-tower of the patriot and the statesman saw the light that others did not see, and was able to read in that light, "Emancipation, the success of the Nation." From this hour on, through all the days of darkness and twilight up to the morning of our national success and the noonday of our national peace, Bishop Simpson held his place among the statesmen of America, and to him, at this hour, this laurel belongs.

Bishop Simpson was a Methodist. Early in life he was converted to God, and united with the Methodist Church. He was thoroughly acquainted with all the institutions and in perfect sympathy and accord with all the doctrines and usages of the Church. Again and again, in speaking of the Church of his choice, have I heard him say, "All that I am under God I owe to the Methodist Church." In an address which I once heard him deliver to a class of young ministers who were presented to him for ordination, he used the following language: "Remember your calling is of God. You are to stand on the walls of our Methodist Zion and proclaim to a lost and enslaved humanity the deliverance that Jesus has purchased through His blood. You will be tempted from time to time to give up this high calling, and for the sake of wealth or worldly honor you may in some unguarded hour yield to the temptation and step out of the ranks. O, young man, let me warn you against such temptation, and let me exhort you to hold faithfully on your way. For myself, I had rather be a successful Methodist preacher, and fill well my calling as such, than fill the highest office in the gift of my beloved country."

Nor were these simply words. Again and again did the world place its richest prizes before him only to be refused and turned away. After the death of Mr. Lincoln, Secretary Stanton found himself greatly perplexed with many questions that grew out of the condition of the freedmen of the South. The proposition had been discussed to found a freedman's bureau, and was decided feasible. Secretary Stanton called Bishop Simpson to his assistance, urged him to go into the South, and with his wide experience study the con-

dition of the colored race, and found a freedman's bureau. The answer of the Bishop indicates the character of the man, and illustrates his love for the Methodist Church: "My duty to my Church must come first." Again, when President Grant offered him a tempting commission to San Domingo, he answered, "My work is that of a Methodist minister, and it has my first love and my first care." But while he was a Methodist, and loved his own Church first and best, he was much more. He was a contribution from Methodism to Christianity. He belonged to the Church Christian, and was owned and loved by all. He worked and prayed for the destruction of sectarian bigotry, and for the unity in spirit, if not in form, of the families of Christ. The nation and the Church came to forget that he was a Methodist, and as the blooming lilacs scatter their untrammelled fragrance over the plain, so did his sympathy extend over all the Church of Christ.

Bishop Simpson was a Methodist preacher, and his episcopal office was never large enough to hide the fact that once he toiled in lowly circuits and endured the privations incident to early ministerial life. He was a man of the largest sympathies; careful to consider the wants of the Church, but as careful to consider the interests and the feelings of the ministers whom he appointed. Young men in the ministry found in him a helper and a friend. He was full of the gospel of cheerfulness, the gospel of practical help, and brotherly up-building. And men would take their appointments at his hands, and pass out into the roughest and most unpromising fields of ministerial toil, feeling that the man who sent them sent them not as a Bishop who possessed authority, but as a minister of Christ who loved his Lord, as a minister who had once worked on like unpropitious fields, and who followed them into the darkest hours of their toil and sorrow with his sympathy and with his prayers. No wonder that throughout all the Church there is not found the minister who does not love the memory of this sainted man.

Over all, and above all, Bishop Simpson was a Christian. In Christ he believed; for the glory of Christ he worked. To Christ he took his sins, his sorrows, and his cares. To Christ he looked, and on Christ he leaned for help and for support. He felt and confessed that he was but the instrument, while Jesus was the power that made his success possible. Once, when preaching from the words of Paul, "I can do all things through Christ which strengtheneth me," he said: "Great and wise and learned as was Paul, he was nothing in the Church or in the ministry without Jesus. Weak as weakness, helpless as a child, it was only as Jesus strengthened him that he could do and endure. And if Paul experienced this need of Christ's help, how much more do we need it. The best of us, and the strongest of us, must ever confess that it is only through the grace of Our Lord Jesus Christ that we hope to succeed."

Perhaps the last address he ever delivered was at the close of the General Conference on May 28th. In that address, speaking of the number of youthful members that composed that body, he said: "It is exceedingly gratifying to me, as I feel that the shadows are gathering around me and others, to see

young men truly cultured and devoted to the cause of Christ able to come forward and take the reins of the Church and guide it so successfully onward. May God be gracious to them and make them greater than the fathers. And now, brethren, a word personally: Whatever the future may be, whatever of time and strength I may have, all belongs to the cause of Christ." It was felt by many who heard this address that the day was not far off when the messenger of our Lord would call for this His faithful servant, and bear him home. But none thought it would be quite so soon; none heard the whisper, "Knowest thou that the Lord will take away thy master from thy head to-day?" Little did they think that even then the steeds of light were being harnessed to the appointed chariot, to bear this Christian to the Church triumphant. But thus it was; the expected came all unexpected, and the man of God is not, for the Lord has taken him. That was in some respects a sad journey that Elijah and Elisha took that day. A journey marked with memories of God's dealings with His ancient Israel. It was at Gilgal they started, where doubtless they saw the spot on which Joshua, long ago, encamped after he had led the tribes of Israel across the Jordan. Here are the twelve stones which were gathered from the bed of the stream, and pitched in the plain to commemorate the miraculous passage of God's people from the field of Moab to the land of promise. Did you hear Elijah say to Elisha, "My son, remember what God hath done for Israel!" From Gilgal they journeyed to Bethel, and here again they halt, and muse with sadness upon the spot where Jeroboam set up the idol, after the revolt of the ten tribes, and in this place they behold the memorials of a base apostacy from God. Did you hear Elijah say to Elisha, "My son, remember what God hath done for Israel!" From Bethel they journeyed to Jericho, and looked upon the spot where once the frontier City of Palestine stood. Nothing but ruins meet their eyes, for the curse of Joshua hangs over the very earth. Commerce is hushed, prosperity has fled, the turreted walls are lying in heaps, the springs and streams have become poisoned, and vegetation has fled away. Did you hear Elijah say to Elisha, "My son, remember what God hath done for Israel!" Away from the ashes of the accursed city they hastened to the borders of the Jordan, and as they move along its banks and reach the spot where years ago God divided its waters and led His Israel through, Elijah wrapped his mantle together and smote the waters of Jordan, and "they divided hither and thither." As they two walk side by side over the divided waters of the Jordan did you hear Elijah say to Elisha, "My son, remember what God did for Israel!" The scene is changed, the two men are now on the plain of Moab; above them in the distance may be seen the heights of old Nebo, from whose lofty peak Moses long ago ascended to Heaven, while the angel of God laid his uncoffined body in some secret resting place beneath the heights of Old Beth-peor. While they stand and ponder Elisha looks sad and thoughtful, while Elijah looks like the grand old hero of God, which he was, ready and waiting for the arrival of the coming chariot of the Lord. "Ask what I shall do for thee before I be taken away

from thee," said Elijah to Elisha. And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." "Thou hast spoken a hard thing," said Elijah. "Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." "And it came to pass as they walked on and talked, that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven." Since the moment the chariot left the heavenly city, the inhabitants, who are apprised of the reason of its going, are gathering near its golden gates and waiting for its return. The ancient patriarchs are interested, Jezebel's martyred prophets are interested, all the angels of God are interested, and with intense gaze are peering down the highway of light, waiting to welcome with shouts of gladness the hero of Carmel. This is the event that the sons of the prophets witnessed. This is the event that pressed from the heart of Elisha the cry, "My father, my father! the chariot of Israel and the horsemen thereof." Elisha, however, abandons not himself to grief and sorrow of heart, but gathering up his master's mantle, the emblem of his master's office and power, he cries not, "Where is Elijah?" but "Where is the Lord God of Elijah?" and marches out to fill his master's office and do his master's work.

To-day, Methodism in England, Methodism in the United States, Methodism throughout the world stands with tearful eyes looking toward the pearly gate through which Bishop Simpson in his chariot of light entered his heavenly home. Yes, Simpson, the man, the self-reliant, lovely, recipient of all things, true, feeding the lambs as well as guarding the sheep of the Christian fold; yes, Simpson, the man with heart all aglow with love, a mind all luminous with truth, a purpose all clarified by simplicity; yes, Simpson, the scholar, the orator, the patriot, the statesman; Simpson the Methodist, the preacher, and most of all, the Christian, has passed out from us, and we weep as those weep who have lost a cherished friend. I know not through which of the twelve gates he entered the heavenly city, but I think through our dim eyes we can see and distinguish some of the illustrious ones who greeted him. Among the statesmen he knew there are Lincoln, Sumner and Stanton; among the ministers there are Jones and Ames, and Punshon and thousands who at the great camp meetings and conferences heard him and were led to Jesus by him. Then there are thousands who in the lowly walks of life found in him a friend, but more a leader to the heavenly way. They are there from all nations to greet him, and people of all tongues speak his praise. Yonder they welcome him home, while we of to-day weep that we shall see his face no more. However, be it ours to turn away from this weeping, to press onward and upward in the divine life. Our Elijah has gone, but Elijah's God remains; and we can but pray that a double portion of the spirit of our ascended leader may rest upon us. May the prayer he offered at the close of the General Conference, "May we have the spirit of deep consecration; may we experience a more powerful outpouring of the Holy Spirit," be answer to the joy of all our ministers; and may it be said of them as it was said of Elisha, "The spirit of Elijah doth rest upon Elisha."

Anniversary Service.

GOOD LITERATURE—ITS PLEASURE AND PROFIT.*

By Rev. J. L. Withrow, D.D., Park Street Church (Congregational), Boston.

Give attendance to reading.—I. Timothy iv., 13.

Is not ours the reading age? The age when everybody reads? The high and low, illustrious and obscure, the college man and the common laborer, the professor in his seclusion and the mechanic, who while using his hands keeps his eyes on the book, Elihu-Burritt-like—all are reading. We begin so early in life. The miss and the master devour books as they do candy. Almost the poorest families have libraries. The growth of libraries surpasses appreciation. What Solomon saw in his day to justify the remark, "Of making many books there is no end," we do not know, for at most the tablets from the ruins of Ninevah count but a few thousand of such works as we call books. And when the famed library of Alexandria is catalogued after our modern methods, about fifty thousand volumes are all it had. But now single libraries bear millions on their shelves. Russia, France and Britain vie with each other in multiplying their million-volume collections. Smaller nationalities are making haste to have as many. America was two and three-quarter centuries old before it had thirty recognized libraries in all the land. As late as the opening of the present century there were but about three score in our country. But, beginning at the incoming of this peerless century of human progress, has anything increased like the making of books? In twenty-five years, from the year 1800, libraries had multiplied about three times over. Within fifty years, there were 551, where there had been but 60. And in twenty-five years after that we counted 2,240 public collections, that is, in the year when we celebrated the centennial of our national independence! Ours is the era of book learning. Departments of knowledge which till this century had scarce a recognition, beyond a narrow circle of educated people in high places, have been opened to the least distinguished of society. Sitting in the barber's chair the gentleman behind me asked my opinion of a recent publication on natural science and theology.

The times are given to books. They are the cheapest commodity in the market. So that if the profits derived from reading were no larger than those to be had in writing and publishing, we might prophesy a period of intellectual starvation—for who can get money out of book-making now? Meanwhile the fact is, that while the book-maker is the worse off, the reading world is every day the better. When it has come to this, that a copy of the most valuable book which the eye of man ever fell upon can be bought, in

*Anniversary Sermon for The American Tract Society.

good shape, for twenty-five cents, the tariff may be said to be entirely off the commerce of intelligence, and free trade is established in the world of thought.

And here we come to the first reason why we should give attention to reading. Because,

1. There is so much to be had for so little. When Christ's apostle said, "Faith cometh by hearing, and hearing by the Word of God," it was no part of his idea that the best learning comes by listening. Such as hear the Gospel preached, though never so eloquently, know little of it, unless they "search the Scriptures." We forget not that other expression of the apostle, "When ye read ye may understand." It is scant knowledge which is attainable by the ears only. Until in modern times the blind were given the page of raised letters, on which their swiftly-moving fingers serve for eyes, it was but a pitifully slight attainment which the brightest-minded of them could make.

Nor think that by travelling one can learn more than by thumbing books. Some have said as much; but is not the statement misleading, in that it makes vividness of knowledge stand for the measure of knowledge? Sight of a thing may stamp a picture on the retina of the eye which memory will look out at with pleasure for many a year longer than it can read off those tracings on its tablets which mere reading made. And yet, how costly is learning which is got otherwise than by reading, and how slow! The swiftest progress of travelling requires seventy and five days to circumnavigate the globe. But with map, history and biography we belt it in an hour. We enter without guide or letters of introduction the crypts of the past and the courts of the present. Without embarrassment we ask old philosophers their opinion, and new lights for their latest ideas. Book in hand we watch wars waging, peace reigning and righteousness springing out of the earth. Rising powers and decaying empires; bustling generations and buried nations; noisy notions, pestilent opinions and polluting heresies, having their day, giving their help; or doing their hurt and then being driven back into darkness from which they came—all these pass like pictures on the reel of a panorama, while one sits reading in the quiet alcoves of the library. For swift as for cheap learning give us the book before the carpet-bag.

This too is true, that truth is cheaper than error, as found in the types today. The father of lies knows the appetite for a certain kind of reading which is upon the age. But, ministering to the lower tastes, he makes us pay his printers. He is up to every device, but always with an open eye to profit.

You may have heard the statement made by some good man, that error and evil get the best of us because their books are scattered broadcast at the lowest cost. I cannot think the remark to be according to facts. It seems to me the very opposite is true. Sweep the eye over the collections of volumes, magazines, pamphlets, newspapers and leaflets which adorn those great establishments that will not allow defiling or openly infidel publications a place on their shelves. At what ruinously small cost they sell the very best publications. Not to speak of the very wagon-load of Bibles which one may

buy for a hundred dollars, let any one carry a hundred dollars into the American Tract Society's rooms, and for it he may bring away a library that will beautify any parlor ; a collection which will cover every great subject of current inquiry and everlasting interest, and a set of writings which have come from the most illustrious, excellent and erudite scholars of this or any century. And many an one who has but half this amount at command, to spend for his mind's sake and the truth's sake, may obtain a supply which will cover all the ground he is concerned to explore, and all the subjects in which he and his family are vitally interested.

For an hyperbole, to describe cheapness we say, "Cheap as dirt." But good books are very much cheaper than dirt. For if you take the price of a few square feet of earth, in this city, which may be yielding neither bread nor interest, it will buy books enough to make an armory of truth against which not a single prevalent and pestilent error can stand. And can anything equal the multiplication of these low priced goods of highest quality? Who knows the number of inexpensive religious papers which are sold for hardly a nominal price ; periodicals whose letter-press, paper, illustrations and make-up engage the eye, gratify the taste and disseminate saving truth. And how the oldest of this character hold their places, no matter how many new-comers there be. Good books do not die. Pure publications belong to the survival of the fittest. For example: can any one ever give up such a bite of the bread of life as is offered every month in the dear old *American Messenger?* Since in childhood I read it, until this day, it has held on its way so pure, so high, so simple, so scriptural, so condensed, so come-at-able—nothing but good can be said of it.

But how many publications of various sorts which have been started in the service of error within the forty and four years since this *American Messenger* began to count its volumes—how many of them survive? Can there be found fifty book publications and fifty newspapers and half that number of magazines which have been started within forty and four years to discredit Bible doctrine and the Christian faith—can that many be found alive to-day? Outside a very small collection of *old* infidel works, the publications of all forms which are hostile to Christian truth to-day are recent publications, and, like their predecessors, for the most part, they are to be ephemeral. And one cause is, that they cost too much. For lack of patronage, you may say ; and we say so too! The fact seems to be that, excepting such publications as the utterly perfidious "Age of Reason" and the rattling ribaldries of the champion blasphemer of America, there are not enough readers found to support publishers in furnishing infidel views to the public. To get a place at all bad literature must be in garish picture form ; in gross uncleanness, assailing the sanctuary of virtue, or in blood-chilling blasphemy of all that is most vitally connected with the most sacred faiths of the soul. Some few of such uncommonly crass and utterly accursed publications are put on the market at low prices. But beside these the only really cheap works, in all forms of edition, are of the more saving sort.

Again, as a second reason why we should give attention to reading:

2. Reading is made more and more readable, and especially reading of the best kind. Those who had a taste for philosophy in the days of Plato, for poetry in the days of Chaucer, for history in the days of Gibbon, for natural science in the days of Richelieu, for metaphysics in the time of Locke, for sacred learning in the ages when monasteries had all the books and students—at what trouble every learner of old time was put to obtain intelligence. But, by contrast, how accessible is every sort of knowledge now. Have we not a primer series in about every department of even the most abstruse learning? Does not the equipment of a modest Sunday-school teacher contain weapons which a minister of the Gospel or master in the sacred science might have envied only a few years ago? We sometimes speak despondingly of what has been written by advocates of materialistic evolution, by preachers of hopeless pessimism, by believers in the absurdities of agnostic knownothingism, and by all those drifting doubters who love darkness rather than light. But we do so unwisely; for whatever may be said of books which are inimical to what the conservative Christian believer holds to be true, whatever may be said of some schools and colleges which have a reputation for making as many infidels as they do scholars, yet it is safe to say, "They that be for us are more than they that be against us." Truth, in all departments, is in more readable and accessible condition and shape than error. The best works of fiction to-day are from the pens of those who would for no consideration turn a soul off the track to eternal life. There are no writers in natural science whose simplicity of style, whose plain way of putting things, and whose captivating powers of illustration surpass, if they equal, those who write in the fullest faith of the supernatural, and revealed religion. More and more it is true that learning is ashamed to be found in the company of unbelief in God and His providence, presence and grace. When the chiefest association of natural science in America held its annual meeting a few years ago in Boston, there was a daily prayer meeting in a morning hour, to which came the chiefest members of that learned body. Men they were whose busy pens take no rest in writing down to the plainest simplicity the abstrusest discoveries in the natural world. By their help the plainest man may possess himself of answers to the arguments which unbelief has to offer against the glory of God, the grace of Christ, or the duty and destiny of mankind. This is the fact which I emphasize, that what is needed to be read to make a man "wise unto salvation" is made readable to-day as it never was before. For a single cent you can buy a little publication of the American Tract Society which any one who can read a child's primer may go over in a few minutes, and that one-cent tract does as completely quench the arguments against the doctrine of miracles, which have been written from the days of David Hume until this hour, as you would quench the gas-light by turning the button under the burner. It compels clear reason to either abolish belief in a personal and Almighty God, or else easily admit of miracles wrought by Him.

But the perplexity may be with some one, not so much how can I obtain reading as what to read. In the midst of so much how shall one wisely select? The very abundance bewilders. What limitations should we lay to reading? Not limitations for specialists, but for everybody—for the wise and for the unwise; for the busy and burdened as well as for those who have leisure for learning. In determining this we think that,

1. One should read no more than he takes time to reflect upon. A paragraph or a page mentally masticated and digested is of more service than a whole volume swallowed whole. To get a single truth so at one's service as to handle it as skilfully as David did his sling and stone is more effective than the apparel of Saul's armor. Many a great case at law, involving precious life and costly property, has been lost or won through the happy knowledge of a single fact. I knew a learned physician whose principal reputation was in the class-room. He might have had success in the sick-room had it not been, as he admitted, that, on seeing a patient, there were so many possible means and medicines which came to his mind as made it difficult for him to decide which to use, and through his delays in deciding the patient not infrequently died. There is such a thing as knowing too many things a little and nothing thoroughly. The most voracious reader I ever had for an acquaintance seemed ever as unable to serve his knowledge out as an artist is to sing after indulging in an ample dinner. There are few Macaulays who can devour books as lions do meat, and as easily digest them. Whatever the reputation of Ralph Waldo Emerson is worth in literature, he earned it not in reading much, but in reading well. Narrowing the thought to books of the best sort which bear on the knowledge which shall outlast time, is the same rule not a good one—that only as much reading is really useful as one thinks over? Take any department in this upper rank of knowledge. Say it is Christian Evidences. With little trouble a single book or two can be found which, if they be mastered, will make one confident to boldness concerning the reasons for his faith. What is it that makes the rattling skeptic whom you meet in the shop, store, office, bank or boarding-house, more than a match for the average church member? Is he half so well read as he makes believe? Half the time he is not. But here lies his strength: that, buying a bad book or two and reading them through and through, and thoroughly mastering the infidel objections to Christianity, he has a few things at his fingers' ends which he uses for all they are worth in frightening a poorly informed Christian out of his faith.

When will Christians learn the same style of warfare? It is not possible for the mass of disciples to master the intricacies and technicalities of any science. There is a legitimate place for followers, as there is for professors. There is a high calling, and as well a calling not so high, in every avocation. But in all that concerns the chiefest facts of human knowledge, the wayfaring man need not err therein, if he be equipped with but a few completely worked out answers to the vexing questions which the world, the flesh and the devil persist in propounding.

2. Read chiefly on the side of ascertained truths. Let us plant ourselves upon the rock, that some things have been settled. There are some facts of religion which can no more be made flux by the slow or fierce fires of the crucible of criticism, than gold can be melted by the flicker of a fire-fly. It seems no less than an unpardonable concession to admit that everything in this world is uncertain and unstable, and that the least stability and certainty are found in the realm of religion and requirements of faith. What right or reason is there in calling Christians to a constant re-examination of their grounds of confidence in the great verities of the Gospel? Because in the department of physics the geology of yesterday is discarded to-day; because the laws of nature, in the processions of the planets, and in the production of life on the earth, are so much better understood now than Arabian astronomers or Egyptian botanists understood them, what basis does that lay for an inference, that the readers of this record of revealed religion must expect the possibility of seeing the Jehovah and Jesus of these ancient Testaments rolled on wheels of evolution off the throne of the universe? When the still young science of geology shall have passed through as many seven times heated furnaces of conflict, in opposing schools, as the great fundamental facts of the Holy Book of God have done, we may expect it will have recorded some things as settled while ever the sun and moon endure.

We bear with exemplary patience but with little composure the show of alarm which appears again and again in Christian circles when an audacious doubter publishes a book or brochure which proclaims disproof of fundamentals of our Christian faith. Some account of a successful experiment in spontaneous generation it may be; some lost link in the chain of species which is to account for creation without a Creator; or it may be, as it has been, how often you very well know, that, though condescendingly granting the Almighty God may have given a whirl to the original cosmic matter, they say He has since then had nearly nothing to do with the world; but simply sits in placid repose upon its outermost confines, letting a nondescript, known as Evolution, work out these terrestrial results. Such are the disturbing announcements which issue from the sanctum of specialists in natural science, and from some universities which were set to establish the truth, but do more to unsettle it. And good people often take fright at the first attack on the essentials of our hitherto ascertained faith. By course of time, through heat of conflict—a heat of conflict high enough, as I dare assume, to have burnt out all that is not essential inspiration in these sacred records—we have what should be held to be a settled Book of God; a true transcript of His eternal purpose and good pleasure. Why then should it occur that because some bold scholar begins slashing apart the ligaments which bind the Book in an integrity of truth, why should we believers become apologetic of our confidence in holy Scripture?

I do not forget that the Master, at one time when a great anxiety seized His disciples, and they despaired of relief in a difficulty, said, as He pointed them back to a former occasion when they found escape from a like extrem-

ity, "Do ye not remember?" So, as often as from any quarter there arises a stress of trial to our blood-bought Bible beliefs, it should be said to our fears, "Do ye not remember?" Do ye not remember how many Goliaths have come out to fight our David, and how everyone of them has fallen, and been hewn with his own sword? Ever since David's victory similar consequences have come in the conflicts between the faithful and those who have arrayed themselves against the Israel of God. The very weapons they take to destroy us are turned against themselves to accomplish their defeat. See the Genesis account of creation as one of the fields which unbelief had surely expected would be our Waterloo. They said, "It is a poem and not a history; it is a moss-covered myth of Chaldaic conception and creation; it is clumsy, uncritical, unscientific. See the absurdity of putting into six days that which our new knowledge shows was not done in as many millions of years." And also they said: "Note the blundering arrangement in an apparently scientific statement of the order of creative events—the stupid mistake of saying there was light on the first day, whereas there was no sun until the fourth day." "Extraordinary ignorance," cried the critics. And there were books, magazines, essays, debates and enough table-talk on this supposed error in Genesis to have unsettled the faith of ages in the reliability of the Bible, all on account of its inexcusable error in saying there was light the first day, whereas there was no sun until the fourth. And good people took fright at that and began to apologize for the Genesis account. They trembled lest at least one stone of God's sure foundation had slipped or sunk a little.

But do you not remember that, after anxiety too long endured, it slowly dawned on the scientific world that the old record is exactly and literally correct, according to the most accepted science? Did not they find out, that it was not needed to have a sun the first day in order to have light the first day? The sun is not light. The sun is not the original source of light. It is but an accumulated and condensed body of luminous matter. Now we have learned that it was when, at the touch of the Eternal, the first created matter began to move, that light, which is but a mode of motion, began to gild the black abyss and crown the chaos with its beauty. And do you not see how this new find in physics, which makes Moses right again, is as David seizing the sword of the prostrate Philistine and with it slaying its proud owner?

This then is enough, although there are enough more events like it in the past to which anyone with trembling faith may be pointed, to assure such that some things are settled. There are ascertained truths in religion. There is a basis for belief in the divine authority of revelation; for undisturbed trust in the trinity of God, in the deity of Christ, and the saving agonies and shed blood of the Lamb of Calvary, which cannot be shaken, if we will but fortify our minds and saturate our souls with ascertained truths. These are the treasures which, being served to us in readable books, it is our wisdom to know. There is an immense mass of scatter-brain opinions,

beardless conceits and callow criticisms of things sacred, which it is wise not to read. It does one no present or remote good as a citizen of the United States to know what a wild Indian thinks of the wisdom of a republican form of government. But his opinion upon this is just as valuable as that of an unsubdued and intractable infidel who writes a book to show us the absurdities in the fellowship of our Christian faiths. He knows nothing of what he writes.

Our hearts have assured us that Christian homes are sanctuaries of peace, that family religion is a fountain of safety and salvation, that the habit of prayer does for the spiritual in us more than the opening of its petals to the shining sun does for the life and fragrance and color of the flower—since our hearts assure us of this, why should this hand-breadth of human life be given to reading books that aim to poisen the home, and harden the heart into an insensibility of spiritual influences, and into a stoical acceptance of no deity but dead law, and no providence but a pitiless order of events? We do not need a skeptic's opinions to assist our aspirations upward. He advertises us at once of a preference for the present, the material, the temporal. But within us beat pulses which shall never die. For us the temporal is but a clock-tick. And what we should eagerly seek is light ahead, a leader upward, and the heritage which they got to whom it was said, "My peace I leave with you, My peace I give unto you; not as the world giveth give I unto you."

Fearless therefore of any charge of narrowness, in calm confidence that the man of one book is the mightiest man, if it only be the Book of books, and with a deep persuasion that Christ's preachers, and especially His world-burdened and work-absorbed people, who can read but little, would be the better for it, we would say: *read ascertained truths.* Ponder books which are from pens consecrated to the establishment of your faith. And as you would avoid the company and converse of any seductive apostle of loose views of marriage and home, and not allow such a place by your table, so forbid any book a place upon the table if it touches morals and religion—unless it was published to buttress or to beautify the faith of the apostles and prophets; and of Jesus Christ, the chief corner-stone.

It may not be amiss to offer a third rule for reading, that is,

3. Read for the sake of final character as well as, or even more than, for present culture or professional calling. Is family government becoming feeble? Is the French disease of domestic corruption sickening our most sacred fane, the family? Then it will do it still more, unless there shall come on us a holy purpose to purify our homes by raising the quality of the reading there allowed above the merely professional, above the evanescently fashionable, above the utterly ephemeral, up to that high order in which what is read shall sweetly allure to brighter worlds, by making sin of every gilded and grosser sort abominable in this.

There is no general who leads armies to battle, there is no astronomer who writes the story of the stars, there is no scientist who tames wild nature to the arts of peace, there is no artist whose chisel, brush, finger or tongue cuts and

colors and flies over keys and strings, or sings the soul of assemblies into momentary rapture, there is no human being on the globe who is called to such a high calling here as he is, and she is, to whom it is given to make and keep a holy household up to that exalted model which the man of God reached when he avowed, "As for me and my house, we will serve the Lord." And to reach such a result, an immense matter is, "What are your favorite books?" We well know what his favorite book was: the one Book. For, as Sir Walter Scott well said in the shadows of his earthly life: "There is but one book." This it was which Joshua of old used, to make him and his house wise unto salvation. The result of really good reading who can estimate? There is going through the Christian world an unschooled man to-day—one who knows no more of the natural sciences than a nurse knows of comparative anatomy, one who knows no more of the science of language and exegesis of the ancient tongues than Dr. Watts, in composing his sacred hymns, knew of the intricate harmonies which play hide and seek in Wagner's score; this man knows nearly no other book than the English Bible, and some of the best breathings of its life in books most like it. And yet, in the wide world what other man is more in honor from those whose praise is worth having? The book which Paul had his eye on when he enjoined the young man Timothy to give attention to reading, just that is the book by intimate heart and head knowledge of which this man is more than others turning the world upside down.

Among cherished memories it is a lasting pleasure to recall a privilege I enjoyed in the early years of my own ministry. In her room, lying on the bed where infirmity and old age had confined her, I used to hear a venerable woman, nearly blind but with still active mind, repeat page after page of the best poetry of the Elizabethan period. Her treasures of gold and silver long ago had failed to satisfy, although there was great wealth at command. But those mental riches, how she conned and counted them over. How the stanzas rhymed and the sonnets slid out of the secret place where she had placed them in early years. A delightful result of right reading. But in all her quoting I never heard a word of Scripture; hence not so good an example is she as another I knew: a venerable minister whose long pastorate, of nearly forty years, was followed by sixteen years of enforced silence and seclusion. He too had been a great reader, and had rich stores to draw on. But of all the books, there was one on which he fixed for sixteen consecutive years his undivided attention. Dating the beginning, and marking the measure of each day's reading, that servant of the Lord attentively read the entire Bible through one hundred and fifty-seven times in the sixteen years. Studying the photograph for so long, how natural must the face of Jesus have seemed when he closed his eyes to earth and opened them in glory! In that hour came the realization of the truth of the passage he had read so often, "I shall be satisfied when I awake with Thy likeness."

EXPOSITORY LECTURE

THE MIRACLE AT THE BATTLE OF BETHORON.

By William M. Taylor, D.D., LL.D., Broadway Tabernacle (Congregational) Church, New York City.

Joshua x., 1–43.*

When Adonizedek, the king of Jerusalem, heard of the league which the Gibeonites had made with Joshua, he sent to the rulers of Hebron, Jarmuth, Lachish and Eglon, and invited them to join him in attacking and punishing those shrewd republicans for their independent action in coming to terms with the invaders. The cities whose head men he thus called to his assistance all lay to the south and west of Jerusalem, and were probably the most important centres in that section of the land. Hebron, well known to us from its associations with Abraham, is nineteen miles south of Jerusalem; Jarmuth, while sixteen miles west of Jerusalem, is fifteen north-west of Hebron; Lachish was on the plain as you go to Gaza, and thirty-six miles south-west of Jerusalem; and Eglon was three miles from Lachish on its eastern side. The king of Jerusalem took the initiative, because he was nearest to Gibeon—in fact only eight or nine miles south of it—and the others, on the receipt of his message, responded heartily to his appeal, because they felt that all minor considerations were as nothing in the presence of a common enemy.

But why did they not march directly against Joshua? Many reasons may be suggested in answer to such a question. In the first place, they might wish, by administering exemplary chastisement on the Gibeonites, to put a check at once on all efforts among the local tribes to form alliance with the Hebrews. They regarded the action of the four free cities as treacherous, and by inflicting signal punishment on them, they might hope to stamp out all similar disaffection. Again, in assailing the Gibeonites, they were not appalled by any such reports of their success or of Jehovah's intervention on their behalf, as those which they had heard concerning the Hebrews. They battled with no prestige, and contended with no wonder-working God, when they assailed their neighbors. Nay, perhaps they felt that now they had an opportunity of gratifying the old grudge which they cherished against them for their political independence, and so they could march against them with spirit and enthusiasm. They were afraid of the Hebrews, even before they met them on the field, but the Gibeonites were like themselves; and so they could advance against their city without any of that dread which paralyzed

*One of a series of lectures on the Book of Joshua by Dr. Taylor not yet published.

them when they thought of what Jehovah had done for His people. Then, confident in their expectation that they would overcome the citizens of the free state, there might be also in the minds of these allies the hope that their troops, when flushed with victory over their neighbors, would be so filled with courage and devotion to the cause of their masters as to venture even to attack and perhaps also defeat the Hebrews. It is scarcely likely that they calculated on the possibility of Joshua's coming to the relief of the Gibeonites; for they might think that they could prevent all communication between them; and as the league bound Joshua only to save the Gibeonites alive, that is, to preserve them from the swords of his own soldiers, they might suppose, judging the Hebrew leader from themselves, that he would be glad enough to be rid of them, if only others were the assailants. But here, as so frequently in war, it was the unreckoned possibility that came to pass, and thus all their anticipations were falsified. For so soon as the Gibeonites saw the allied army of these five kings of Southern Palestine beleaguering their city, they sent an earnest and urgent appeal to Joshua, saying to him, "Slack not thy hand from thy servants; come up to us quickly and save us and help us, for all the kings of the Amorites that dwell in the mountains are gathered together against us."

When Joshua heard that, far from rigidly insisting that by the mere letter of the bond he was not under obligation to do anything in their behalf, he determined at once to advance to their relief. With the genius of a great warrior, he comprehended the whole situation in a moment, and saw his opportunity for striking a sudden, severe and decisive blow. For one thing, Gibeon was itself in a most important situation, commanding as it did the main route of communication between the Mediterranean and the Jordan valley. Whoever held that city, therefore, must in the end be masters of the country, and so it was important that either he, or those in his interest, should keep possession of it. For another thing, the chief strength of all the southern kings of Palestine was here concentrated against Gibeon; if, therefore, he could overcome the allied forces there, the struggle, so far as that portion of the land was concerned, would be at an end; and nothing would remain to be done, but to take quiet possession of the places in detail. As a modern author has said, "The strategy displayed by the Israelites under Joshua—considering it only as an ordinary historical event—is worth notice. Had Israel advanced on Palestine from the south, however victorious they might have been, they would have driven before them an ever-increasing mass of enemies, who, after each repulse, would gain fresh reinforcements, and could fall back on new fortifications and an untouched country, more and more difficult at each step. The Canaanites, if defeated on the heights of Hebron, would have held in succession those of Mount Ephraim and Jerusalem; and it is unlikely that the invaders would ever have reached the district of Gibeon and Tabor, or the sea of Tiberias. In all probability Israel would have been compelled to turn off to the low country—the land of the Philistines—and with the Canaanites on the vantage ground of the mountains of

Judah and Ephraim, the nation would in its infancy have been trodden down by the march of the Assyrian and Egyptian enemies, whose military road this was. By crossing Jordan, destroying Jericho, occupying the heights by a night march, and delivering the crushing blow of the battle of Bethhoron, Joshua executed the favorite manœuvre of the greatest captain by sea or land since the days of Nelson and Napoleon—he broke through and defeated the centre of the enemy's line, and then stood in a position to strike with his whole force successively right and left."*

How this was done is graphically told in the chapter before us. Recognizing the necessity of haste, Joshua made a forced march by night, and surprised the besiegers by attacking them in the early morning. He had taken with him the flower of his army, here called "the mighty men of valor," and as they advanced he had been encouraged by a message from Jehovah to this effect, "Fear them not, for I have delivered them into thy hand; there shall not a man of them stand before thee." The knowledge that such a divine assurance of success had been received by him so animated the Hebrews that they made their assault with tremendous impetuosity, and their enemies broke and fled before them. Their course was first down the side of the hill on which Gibeon stood, then up the long ascent at the summit of which stood Upper Bethhoron. This is indicated by the words of the historian here, "they chased them along the way that goeth up to Bethhoron." Thence the path they had to traverse led down a steep, bare, rocky pass, to Nether, or Lower Bethhoron; so precipitous that "the rock," as Robinson says, "has been cut away in many places into steps." This is what is meant in the narrative by "the going down to Bethhoron," and here, as it would seem, the fugitives had for the time outstripped their pursuers; but though they had thus far escaped the swords of their adversaries, a furious storm burst over them, and "they were more that died with the hailstones than they whom the children of Israel slew with the sword." Nor let any one imagine that there is anything improbable in the occurrence of such a storm in such a latitude. We may remember from our studies in the life of Moses, what havoc the hailstones committed in Egypt, and Dr. Kitto says of a storm which came down in Constantinople in 1831, that "many of the hailstones, or rather masses of ice, weighed from half a pound to above a pound, and in their fall appeared as the swell of a large water decanter. Under this tremendous fall, the roofs of the houses were beaten in, trees were stripped of their leaves and branches, many persons who could not soon enough find shelter were killed, animals were slain and limbs were broken."† We need not wonder, therefore, that under the full sweep of such a storm, in such an unsheltered place, the Canaanitish soldiers should have fallen in large numbers. The effect on them would be little short of that which is produced by a discharge of modern artillery. When Joshua came up to the summit of the pass, he saw that the victory had been won; and he resolved to follow it up by a steady pursuit. It was still the

* Lenormant's Manual of Oriental History, I., p. 111.

† Daily Bible Readings, Morning Series, 21st Week, 7th Day.

early morning; the sun appeared to be over the height on which Gibeon stood, in the east behind him; and the moon was yet visible, hanging like a fleecy cloud on the western sky above the valley of Ajalon, in front of him, when, according to the statement here quoted from the book of Jasher, Joshua cried, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Then Joshua pushed on after the remnant of his foes to Azekah, which lay in the rich agricultural plain near Shochoh, not far from the field which afterwards became historic as the scene of David's conflict with Goliath. As he passed Makkedah, they told him that the five kings had hidden themselves in one of the great limestone caverns there, but he would not tarry then to bring them out, for he was intent on making the rout of his enemies complete; therefore ordering great stones to be rolled upon the mouth of the cave, and so making sure that the kings should not escape, he pushed on after the fugitives. Then, when he had attained his end, he returned, brought out the kings, executed them with every mark of indignity and cast their bodies into the cave, at the mouth of which in token of their execration they raised a cairn, which remained for many a day as a reminder of this decisive battle.

After this triumph over the allies in a body, Joshua found it easy to deal with those who remained of them in detail, for now followed, as Stanley says, "the rapid succession of victory and extermination which swept the whole of Southern Palestine into the hands of Israel. The possession of every place, sacred for them and for all future ages, from the plain of Esdraelon to the Southern Desert—Shechem, Shiloh, Gibeon, Bethlehem, Hebron—was, with the exception of Jerusalem, involved in the issue of this conflict. And all those kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him into the camp of Gilgal."*

But now we must go back to the consideration of those verses which give to this narrative its special peculiarity, and have occasioned so much discussion among critics. I refer to the paragraph which contains the address of Joshua to the Sun and Moon, and the statement that the sun stood still in the midst of heaven. Different theories have been advanced concerning it even by men of earnest evangelical faith, and anything like dogmatism or assurance is therefore entirely out of the question. I shall content myself with setting before you the more important opinions which have been expressed regarding it, together with the arguments by which they are supported by their several advocates, and I will indicate at the close the view in which I am myself disposed to rest.

First of all, we have the radically rationalistic theory, that the whole story is mythical, but as that opinion is advanced by those who hold as a fixed principle in their philosophy that all miracles are impossible, I will not now stay to discuss it; for, as we have repeatedly seen, the denial of

* Lectures on the Jewish Church, I., p. 208.

the possibility of miracles carries with it the denial of the personal existence of God. It is not worth while, therefore, to go here into argument with those who reject this miracle for precisely the same reason as they reject all other miracles. Our business rather is with those who give special reasons for maintaining that there was no miracle here. Neither need we spend much time on those who throw discredit on this miracle from scientific considerations. Here, they say, is a palpable absurdity, for it is the earth that moves, and if its motion was to be suddenly arrested, "man with all his works would be flung from the surface of the globe, the earth itself would be shattered by the force of its momentum, the moon would share its fate, the balance of the solar system would be deranged, and so on through the whole chapter of logical accidents." But here again it is easy to see, that the power which could work such a miracle, could at the same time prevent all these consequences. So that if the personal existence and omnipotence of God be granted, there is no more difficulty about this than any other miracle; nay, so far as magnitude is concerned, even if we accept the modern scientific necessities involved in this miracle, it is a very small affair, when put side by side with the miracle of the Incarnation. When I can accept that, every other merely physical miracle is cast into the shade. But we must remember that even if we take the words in their literal sense, they must be understood as speaking of things phenomenally, that is, as they appeared to the senses, rather than philosophically as referring to them with scientific accuracy. In this view, therefore, if the sun could be made to appear to the eyes of men as if it were stationary for a season in the heavens, then, no matter what were the means employed for that purpose, whether an increase in the refracting power of the atmosphere which might be connected with the storm, or whatever else, all the requirements of the language, highly wrought as it is, would be met and satisfied.

But next come the critical expositors of Scripture with their view, and this demands from us more deference and respect; for it is advanced by men, who are in the highest sense reverent in their handling of the Word of God, and believe as firmly as we do in the possibility of miracles, in the reality of other miracles recorded in this book, and in the special commission given by God to Joshua. They do not object to receive the dividing of the Jordan, when its waters were touched by the feet of the priests bearing the ark; or the falling of the walls of Jericho after they had been compassed about seven days. But they do allege, and that, too, as honest interpreters of the Scriptures, that there is no record of miracle here. Looking at the paragraph in question, that, namely, from the beginning of the twelfth verse to the end of the fifteenth, they affirm that it is an interruption to the continuity of the narrative. They say that you have only to read the sixteenth verse in immediate connection with the eleventh to be convinced that this is indeed the case. Furthermore, they point us to the words in the middle of the thirteenth verse "Is not this written in the book of Jasher?" as a proof that the passage is a quotation which has been incorporated here, from another

book, by way of illustrating the record contained in the chapter as a whole. They remind us that a similar quotation is made from the same book, in the history of David (II. Samuel i., 18–27), and they allege that the appearance of such a passage here does not certainly imply that there was any miracle. For in the chapter in Samuel just referred to, the quotation is poetical—is indeed that song of the Bow, which is known among us as David's lament over Saul and Jonathan; and they affirm, Hebrew scholars assure us with perfect truth, that the passage here is of the same rhythmic and poetical sort. Hence, they allege that it is to be understood and interpreted as poetry, and not as history. We known little or nothing indeed of the contents of this book of Jasher, but judging from these two illustrations, they conjecture that it was a collection of national ballads, founded on and connected with certain important events in the history of the people, but dealing with them in a style of highly wrought and rhapsodical poetry and not therefore to be quoted or interpreted as if they rehearsed literal facts. Thus it is said that we have no difficulty in understanding figuratively David's words in his lament for Saul, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you;" and that we never think of taking as literal fact the assertion, "they were swifter than eagles, they were stronger than lions." Nay, more, they remind us that when David says in one of his Psalms, "In my distress I cried unto the Lord, and He heard my voice; He bowed the heavens and came down; He stretched His hand out of the height, He took me and drew me out of many waters," even the most orthodox interpreters insist that his words must be understood poetically, as a highly figurative description of actual deliverance. Now precisely in the same way, they maintain, must we understand Joshua's words in this poetic fragment. He simply prayed, so they affirm, that he might be enabled to complete his victory before the sun went down. Just as, in Homer, Agamemnon prays:

> "Almighty Father! Glorious above all,
> Cloud-girt, who dwell'st in heaven, thy throne sublime,
> Let not the sun go down, and night approach,
> Till Priam's roof fall flat into the flames."

They fortify their assertion that this must be the correct view of the matter, by alleging that there is no reference to this miracle in all the subsequent literature of the Hebrews, unless in the apocryphal book of Ecclesiasticus, a thing which they think would be most unaccountable, if such a stupendous work as is here described should have been literally wrought, and so they remove all difficulty by the affirmation that the popular understanding of the passage is a misunderstanding, and that it was never intended to describe a miracle, but was simply inserted into the narrative, as we now would make a note at the foot of the page of a book, for the purpose of showing the connection of an old national song with the history of this decisive battle. This is the view which has been adopted by such evangelical interpreters as Keil among the Germans, and Samuel Cox, Thorneley Smith and others among English expositors; while it is ably advocated by Fay and his American translator, Bliss, in

Lange's commentary on Joshua. It is also, though apparently with some considerable hesitancy, adopted by the annotator on Joshua in the Speaker's Commentary, and, if it would be a relief to any mind, I do not see that any important principle is sacrificed by its acceptance.

But there are two or three considerations which weigh with me so strongly as to keep me from giving my adherence to it. I admit that there is a quotation, and a poetical quotation too. No one acquainted with the structure of Hebrew poetry can gainsay that. But an important question with me is, where does the quotation end? In the parallel case of the Song of David over Saul and Jonathan, the formula of citation, "Is it not written in the book of Jasher?" comes in at the beginning of the extract, and in other cases of a similar description, as in several places in the books of Kings and Chronicles, it comes in at the close. But on the theory which I have just described, it will come in here in the very middle of the quotation. It would almost seem, therefore, that we must make the extract end with the first part of the thirteenth verse, and the whole of the fourteenth must be regarded as the endorsement by the author of Joshua of the words of the Song; and if that be so, then the whole theory falls to the ground, and there is no doubt that a miracle is here referred to. It is true, indeed, that the fifteenth verse is repeated, as if in its proper place, by the historian at the very end of the chapter, and that gives countenance to the idea that it too forms part of the quotation; but against that must be set the fact that it is plainly in prose, and so not likely to be a portion of a poetical extract.

But another question with me is, why this extract should have been here introduced at all unless it were founded on some of the incidents which occurred at the battle of Bethhoron. Even if we accept the theory, therefore, that the quotation goes to the end of the fifteenth verse, one is constrained to ask what it is doing here if there were not something miraculous connected with the incidents of that great day. Are we to suppose that nothing at all was said by Joshua? or is it enough to account for the assertion that no day was like it before or after it, to say that Joshua simply prayed that he might win a decisive and complete victory before night and darkness intervened? Is it after all so unprecedented a thing that God should hear prayer of that sort? It seems to me, therefore, that the very presence of this quotation in the narrative is suggestive of something miraculous behind it. Again, I cannot help feeling that a little too much is made of the figurative character of the language of this quotation. As one has tersely remarked here, "The difficulty is that in reading the phrases, 'He bowed the heavens and came down,' 'the mountains skipped,' 'the stars in their courses fought against Sisera,' etc., the reader never thinks of interpreting literally, while here till he has calculated the difficulty of the miracle it does not so much as occur to him to explain figuratively. With far too much candor to serve his argument, Mr. Cox says successively after his instances of comparison: 'We are in no danger of insisting, or of hearing skeptical men of science insisting that these figures must be taken in a literal sense.' Exactly so. But a miracle has been almost universally

imagined in this battle at Bethhoron." We must, therefore, feel that the cases are not precisely parallel.*

Still farther, the idea that Joshua feared the closing of the day before the completion of his victory has, in my opinion, been too hastily assumed. From the apparent position of the heavenly bodies, the sun over Gibeon and the moon over Ajalon, it must have been still morning or at most the late forenoon when he uttered the words, and the idea of his seeing the sun westering and fearing that night might come before his foes could be destroyed, does not appear to be supported by the passage. More reasonable it is to me to suppose that he desired a visible sign by which the spirit of his own troops might be maintained, while depression and dismay might be produced in the hearts of his enemies. Now that would be accomplished by such an apparent standing still of the heavenly bodies. The sun and the moon were objects of idolatrous worship among the Canaanites; and just as by the plagues of Egypt God put dishonor on the gods worshipped by the Egyptians, so here He discredited the deities of the Canaanites. The moon certainly was not needed to give light to Joshua or to help him in his victory by her lustre, but both of these luminaries were degraded in the eyes of the Canaanites, as they both seemed to be stationary during their defeat, and utterly powerless to deliver them. Besides, I think it has been rather too roundly asserted that no reference has been made to this miracle in the later sacred literature of the Hebrews, for Habakkuk (iii., 11) uses the following words: "The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." I know that the translation in that passage is disputed, but I hardly think it would have been so but for its supposed reference to this miracle, and it does appear to me, that the allusion to the "glittering spear" has in it some suggestion of Joshua, whose elevated spear gave the signal to the ambushed force to advance on Ai. On the whole, therefore, though not without acknowledging the force of the considerations which have been advanced by the authors whom I have named, I am disposed to believe that there was a miracle here, by which the sun and the moon were made to appear to the eyes of men as if they were standing in the same place for a considerable space of time. How the miracle was brought about I cannot tell any more than I can explain how the shadow went back ten degrees on the sun-dial of Ahaz; or how the bread was multiplied in the hands of Jesus; or how the water was transmuted into wine at the marriage feast of Cana. There is a veil drawn over the *modus operandi* of every miracle. But though I know nothing of the how, I choose in this instance to retain my belief in the view that there was a miracle—for I recognize great force in the words of a commentator from whom I have already quoted: "If we are not prepared to let go our faith in the miracles altogether, we shall do well to guard against the naturally strong temptation which too readily besets most of us, to explain them away, or tone them down, as we become oppressed by what seems to us their unusual magnitude. Unfortunately

* Marchant's Homiletical Commentary on Joshua, p. 207.

this, too, is one of the temptations that are continuous, and when, driven on by skeptical laughter, we have ever so conscientiously explained away the miracles which are 'enormous and exorbitant' and have secured as the heritage left to our faith the 'lesser miracles' which we deem becoming to the Scriptures, then others will probably be tempted to take up the case where we have left it and proceed to demonstrate that the giving of sight to the man born blind, of elasticity to the ligaments of her who was bowed with an infirmity for eighteen years, or the withering of the barren fig-tree were even greater miracles than this phenomenal staying of the sun and moon. None of us should dare to believe as the teachings of Scripture what Scripture does not say, but most of us have need to guard our expositions of divine truth from the unconscious yet none the less injurious influence of our too easily weakened faith."*

I have dwelt so long on the consideration of this miracle that now I can do little more than name one or two practical inferences from this whole narrative, which in other circumstances I might have sought to amplify and illustrate.

We may see then, in the first place, that alliance with God's people provokes the enmity of the world. So soon as the Gibeonites had made a league with Joshua, the kings of Canaan were beleaguering their walls. They rightly interpreted the acceptance by them of the service of the tabernacle as a repudiation of their idolatry and an expression of their willingness to become the worshippers of Jehovah, and for that, as well as for their political independence, they sought to inflict chastisement upon them. But we may see a manifestation of the same spirit even in modern times. Let a man who has been forward in iniquity, become at length connected with the Church of Christ, and his former associates will almost certainly combine to show malice toward him. I say, almost certainly, for there are exceptional cases, as for example in that company of minstrels who when one of their number became converted and proposed to study for the ministry, showed their appreciation of his character by giving a handsome donation to help him forward. But such a spirit is rare; usually the world's respect for defection from its ranks is manifested in scorn and ridicule and antagonism. If we were of the world, the world would love its own, but because we are not of the world, but Christ has called us out of the world, therefore the world hateth us. Yet here is our consolation: it hated Him before it hated us, and it is enough for us that we be as He was. We must not do anything needlessly to provoke its antagonism, and we ought not to attribute to our earnest Christian principle the opposition that has been created by our own foolhardiness, or by our own faults of temper and behavior. For these things and things like these we deserve to be blamed; but if the enmity of men has been produced by the very closeness of our friendship with the people of God, then let it come and welcome, for then it is only the prophecy of our deliverance and of their humiliation.

* Marchant's Joshua, as before, p. 210.

In the second place, here we may learn that the friendship of God's people brings with it the protection of God. It was a good thing just then for those Gibeonites that they had made friends with Joshua, for though that evoked the hostility of their neighbors, it also insured their deliverance at the hands of Joshua's God. The Christian does not, commonly at least, measure his obligation by any legal covenant. Like Joshua here with the Gibeonites he is better than his bond. There are some to-day calling themselves Christians who are not so good as their bond, but God does not take them on their own estimate, and they are before Him no Christians at all. So much I must admit. But the genuine Christian is better than his bond and his friendship brings with it the benediction and protection of God. Laban could not help noticing that Jacob's presence in his encampment was a blessing to him, and many an unconverted master has been prospered and protected for his care of and kindness to a Christian servant, while, on the other hand, the graceless servant has been often made partaker of the blessings which God has showered upon the Christian master. It was a good thing for all on board the corn ship that day at Malta, that they had Paul with them, for where Paul was, his Master was always near, and where that Master is there is an infinitude of resource to help. The physical universe is under His control, and, though men whose science has blinded them to God may laugh at us for saying so, He can use, and He does use even the ordinary processes of nature for the answering of His people's prayers. What a friend they have who have a friend in God!

Sun and Moon Standing Still (Joshua x., 13).—We do not bow down before the glorious sun that rolls over us, nor before the moon that enlightens by night, but we are not free from the sin of bowing down to idols of our own and erecting gods within our hearts as contrary to the spirit of truth as those which these Amorites worshipped of old. How necessary that we should examine ourselves and see that our hearts are as pure from idolatry as our creed is from the acknowledgment of false deities! We must be as uncompromising in casting away "to the moles and to the bats," the idols we set up within the shrines of our affections as it was necessary for them to be, who were brought from the darkness of idolatry in casting away "their dumb idols and turning to the living God." For we shall find by an inevitable law, a law resulting from the operation of God's power in every instance, as, indeed all laws are, that if we will worship that which He hath commanded not to be worshipped instead of Himself, He will make those very objects the means of our spiritual destruction, and cause us "to be ashamed of the oaks which we have planted and be confounded for the gardens we have chosen." For thus saith the Lord by the mouth of His prophet Isaiah, "For ye shall be as an oak whose leaf fadeth and as a garden that hath no water."—*Rev. Henry Christmas (Episcopalian).*

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., Managing Editor.

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The Amaranthine Gospel.—We mean the Gospel that was first preached in Paradise when man fell—the Gospel that was spoken first by the lips of God to man, that was typified in various ways for centuries, and when the fullness of time came was embodied in Christ. This Gospel never grows old or obsolete. It, like the sun, is as warm and life-giving and necessary now, as when its rays of hope cheered the wanderers from the gates of Paradise. It is as all-pervading and as all-important now, as is the circumambient air. It is as fresh and beautiful to-day as the bow of God that spans the cloud, pouring out its wealth while illumined by the sun, although that bow has outlived nearly threescore of centuries. Like that bow, it is a declaration and token of God's promise, a promise as unfading and imperishable as Himself. How cheering to the preacher is this fact! This thing of beauty is a joy forever. Hold it up in its vigor; proclaim it in its fullness. Exhibit its amaranthine bloom and announce that this truth of Jesus is the only lasting treasure of earth.

Aggression.—No other word, perhaps, so fully expresses what should be the characteristic action of the Church in doing her work in the world. She is God's vicegerent in a rebellious country, and her duty is to subdue His foes, to convert them into friends, and to foster loyalty in every heart. This can only be achieved by continuous aggression upon all that is evil. This world, as it is out of Christ, must be turned upside down. Christianity has to be revolutionary; to gain its object—the honoring of Christ and the saving of souls—it has to cast down heart-pride and war with heart-sin and be content with nothing less than heart-holiness. And this aggressive work has to be carried on incessantly by the individual in working out his own salvation, and in laboring for God upon the seething mass of humanity around him. This is the work that is obligatory too upon every Church. She has not only to build up her own members in their holy faith, but to attack evil outside, to declare war upon everything that opposes the spread of the truth, and make inroads upon the domain of Satan. Christ is represented in apocalyptic vision as riding victorious over every foe—going on "conquering and to conquer." This should be the attitude of the Church—coming up to the help of the Lord against the mighty and always wielding the sword of the Spirit.

Is she doing it as she ought? If not, is she united in heart and hand as she should? "For the divisions of Reuben there were great searchings of heart."

Paradise Saints.—The church located at Paradise and luxuriating in the title of *All Saints'*, must have reduced the delights of that place of bliss to a minimum. In a published list of salaries paid to pastors that church is reported as paying its pastor $200 per annum. Several things may account for this. God may have entrusted so little of this world's goods to these "Saints" that they are kept in a

state of blissful poverty and can only contribute as God has prospered them. Or, they may have "so restrained prayer before God" and so neglected the public means of grace that their spiritual vitality is so well nigh exhausted that they are only capable of drawing the smallest pittance from their coffers for the treasury of the Lord; or, they may be only as yet, the merest babes in Christ and cannot therefore "comprehend with all Saints" that God's loving kindness to them lays them under imperative obligations to "*honor* the Lord with their substance and with the first fruits of all their increase;" or, they may have formed so low an estimate of the value of the golden oil of the sanctuary that they have judged that leaden pipes are sufficiently costly to convey that oil to their ears; or, they may have concluded that the Gospel which is dispensed to them by their pastor is only such a pious sillabub that the smallest compensation which can be meted out will be an adequate return for the light food set before them. Ah, here may be retributive justice! having sown sparingly they are reaping sparingly. But whatever may be the cause of the incongruity, it would be well for them to either drop their names or do something worthy of them.

Brethren of "The All Saints' Church in Paradise," don't bring the Gospel into disrepute by the combination of such names and conduct.

Storm-Signals.—These are raised whenever the official observator sees indications of the approach of a storm. They have been the means of saving much property and many lives. They have been blessings, not in disguise, but on the house-top. They offer an important hint to pastors of churches and to all who have the moral and spiritual welfare of the people at heart. These occupy the place of observation and are expected to act as watchmen upon the walls of Zion. They are to raise the storm-signals when anything destructive is approaching, or is already at work within the church or the school. What a storm has developed in Utah! How rapidly it is spreading westward and southward! How devastating upon all morality and decency are its ravages! Raise the storm-signal over every church in the land. See that everything is socially "taut" in every family and in every school. Raise the storm-signal for the tornado of rum, for the increasing whirlwind of Sabbath desecration, for the cyclone of political vituperation, for the blizzard of financial embezzlement. Lend a hand to raise the signal-flags.

Professional Preaching.—One chief hindrance to the progress of the Gospel in the hearts of men and in the world is its proclamation by men whose hearts have not been given to Christ, who are mere automatons in the pulpit and who have no spiritual force to give momentum to their words. These are not recognized by the Master as his Ambassadors—offer the bread of life with a dead hand and only touch the ark of God with the hand of an Uzzah. If there is no faith in the heart to Christ, and no personal, reliant interest in the truths proclaimed, wherein does the preacher excel the demoniac whom the Saviour silenced, although that evil spirit had loudly attested that He was the Son of God? The mere professional preacher cannot do a work pleasing to God.

The Arch Street Methodist Episcopal Church, corner of Broad Street, Philadelphia, Pa.; a Gothic structure built of white marble at a cost of $200,000. Dedicated 1870. In architectural beauty, elegance of finish, and convenience of arrangement, it is regarded the finest Methodist church in America. For the elegant engraving of the church, THE PULPIT TREASURY is indebted to the courtesy of Messrs. L. H. Everts & Bro., Publishers of the "Cyclopedia of Methodism," Philadelphia, Pa.

THE ARCH STREET METHODIST EPISCOPAL CHURCH, PHILADELPHIA.
In which the Special Services of the General Conference were held, May, 1884. Rev. A. Longacre, Pastor.

✣ NOTED PREACHERS ✣

Five Noted Preachers recently elected Bishops in the Methodist Episcopal Church.

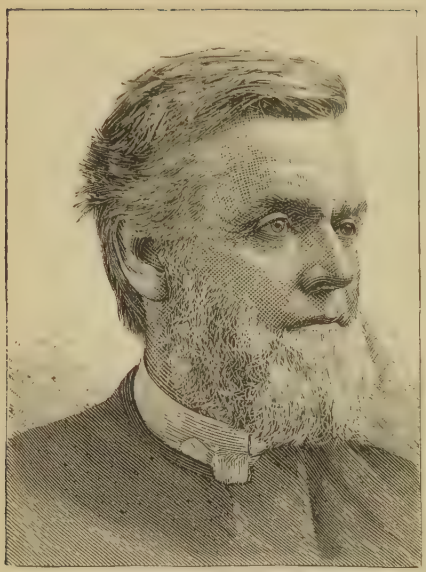
Bishop William X. Ninde, D.D., LL.D.

Bishop Ninde was born in Cortland, N. Y., in 1832. His father was a minister of the Methodist Episcopal Church. In 1855 Bishop Ninde was graduated at Wesleyan University, entered Black River Conference, and remained a member of it for six years. In 1861 he joined the Cincinnati Conference, and occupied four different churches in that city in the ensuing nine years. In 1870 he became pastor of the Central Methodist Episcopal Church in Detroit. After remaining there the full term of three years he was elected to the chair of Practical Theology in Garrett Biblical Institute, at Evanston, Ill. Wesleyan University conferred upon him, in 1874, the degree of Doctor of Divinity. He subsequently returned to Detroit, and served a second term as pastor of the Central Methodist Episcopal Church. In 1876 he was a member of the General Conference. In 1879 he was elected President of Garrett Biblical Institute. Bishop Ninde made a tour through Europe and the Holy Land in 1868 and 1869. He is in excellent health, possesses a deep and musical voice—heavy without being harsh—rich and full. His vocabulary, enriched by reading, furnishes him with a flow of elegant and expressive language in harmony with his pure and elevated thought. Few men have lived more blamelessly than he, have won more willing tributes of respect and affection, have exerted a more religious influence over those associating with them. He is unworldly, devout and unobtrusive. As a preacher he is chaste, clear, and, if not terse, is not diffuse. Excellent taste characterizes all that he does. In the turmoil of life, the excitement of debate, the struggle of opposing factions, he has seldom mingled. If he master the intricacies of parliamentary law, and attain the firmness necessary to guide with a steady hand the conflicting forces which sometimes surround a Bishop in his Cabinet, and the warring elements that occasionally appear in the larger bodies over which he will be called to preside, his career will, in this new position, be as satisfactory as it has been in the different situations in which he has heretofore been placed.

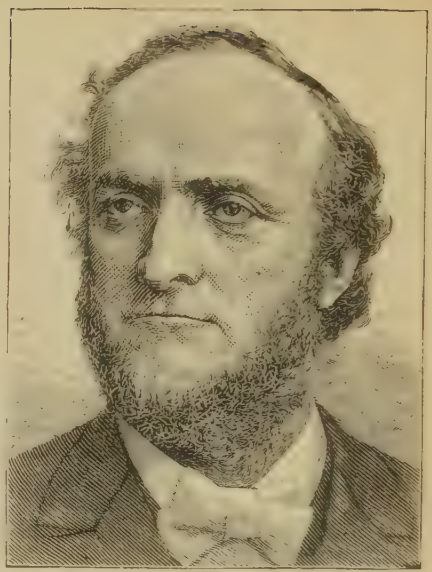
Bishop John M. Walden, D.D., LL.D.

Bishop Walden is a native of Lebanon, Ohio, and was born February 11th, 1831. At the age of twenty-one he was graduated from Farmer's College, Ohio, and was a tutor in the same institution for two years. Thence he removed to Kansas, established a paper, became a member of the Legislature, and held for a time the position of State Superintendent of Public Instruction. He became a Christian at the age of nineteen, and in 1858 entered the Cincinnati Conference. His first public position in the Church, apart from the pastorate, was that of Corresponding Secretary of the Western Freedman's Aid Society; afterwards he became Presiding Elder, and in 1868 was elected one of the Agents of the Western Book Concern. To this position he was re-elected in 1872, in 1876, and again in 1880. In 1881 he attended the Ecumenical Conference in London, and read a paper, which attracted marked attention on "Civil Measures to Suppress Intemperance, and the Relation of the Church to such Movements."

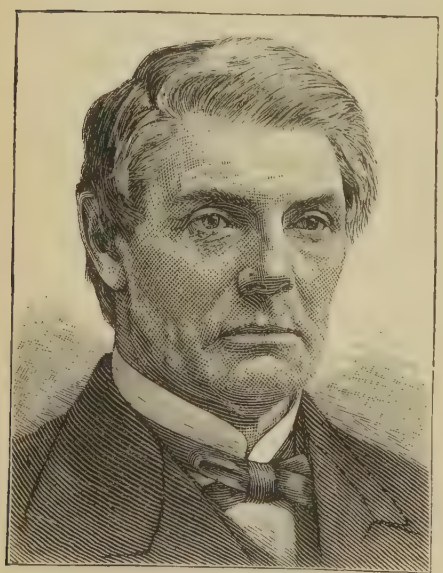
Bishop Walden has had a diversified experience. He is in the prime of life, of vigorous health, and is regarded by those who know him best as an excellent business man. It could not be expected that, having lived so active a life, he would be as much at home upon the platform and in the pulpit as some of those who have never done anything but preach and speak in public. Yet he is said to be an able preacher as well as an able platform speaker. His addresses to the Annual Conferences have been characterized by great clearness of statement and pertinency.



William X. Ninde, D.D.



C. H. Fowler, D.D.



J. M. Walden, D.D.

W. F. Mallalieu, D.D.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Elected at the General Conference in Philadelphia, May, 1884.

Bishop Charles H. Fowler, D.D., LL.D.

Bishop Fowler is a native of Canada, where he was born August 11th, 1837. In 1859 he was graduated at Genesee College, with the highest honors of his class. Selecting the profession of law, he began study in Chicago, but soon became an active Christian, entered the Garrett Biblical Institute to study for the ministry, and was graduated in 1861. As soon as he entered the ministry he was in great demand. He spent four pastoral terms of three years each in the largest churches of Chicago. In 1866, before he was thirty years old, he was elected President of the North-western University, but declined the appointment. In 1872 he was re-elected, and accepted the position. He was a member of the General Conference of the same year, and, though a very young man, had a large vote for the office of Bishop. In 1876 he was a member of the General Conference at Baltimore, and was elected Editor of *The Christian Advocate.*

In 1880 he was elected one of the Corresponding Secretaries of the Missionary Society, to which he has devoted four years of hard, steady and useful work, visiting Conferences, preaching, speaking upon platforms, writing elaborate appeals and letters, and attending to the business of the office.

If intellectual ability, energy, personal force, strong will, clear perception and an untiring pursuit of the ends which his judgment approves, together with great gifts in the pulpit and on the platform, in conjunction with the modifying influences of his new position, can give promise of success therein, the Church has reason to hope that its choice will be increasingly vindicated during a long course of years.

Bishop Willard F. Mallalieu, D.D.

Bishop Mallalieu was born at Sutton, Massachusetts, December 11th, 1828. At the age of twelve years he was converted at the first Methodist meeting which he ever attended. This meeting was held in the kitchen of a widow, who had opened it for religious services. Bishop Mallalieu prepared for college at East Greenwich, R. I., and at Wilbraham, Mass., and was graduated from Wesleyan University. Bishop Mallalieu entered the ministry in the New England Conference in 1858. He has been very popular in the pulpit and on the platform, has been pastor of large churches in Boston and other parts of New England Conference, and has never been out of the pastorate, unless the position of presiding elder, which he has occupied for the past two years, is considered other than a pastoral position.

He was a member of the General Conference of 1872, of 1876, and of 1880, and read the memoir of his life-long friend Bishop Gilbert Haven.

Bishop Mallalieu is a very fluent speaker, with a tendency to what is called the off-hand style. He is very vigorous, in perfect health, enthusiastic, and an indomitable worker. His ancestors were Puritans and Huguenots, from whom, doubtless, he derives some of his more striking and diverse characteristics. He is a thoroughly upright, devout, courageous man and an accomplished scholar.

Bishop William Taylor, D.D.

Bishop William Taylor was born May 2d, 1821, in Rockbridge, Va. He joined the Church at twenty and the Baltimore Conference at twenty-two; went as a missionary to California at twenty-eight, where he was eminently successful for seven years in his work. His preaching there and elsewhere exhibited a combination of effective elements rarely equalled. He visited England, Ireland, and the Holy Land, and started for Australia in 1862, where his labors are said to have excelled all other evangelists. From thence he went to Africa, where great additions were made to the Church through his instrumentality. He appeared in India in 1870, where, after visiting Ceylon, he commenced what has developed into the South India Conference. Recently his work in South America has attracted great attention. His election and ordination as Missionary Bishop for Africa excited unbounded interest in the General Conference. We regret the omission of his portrait in this number of THE PULPIT TREASURY.

Leading Thoughts of Sermons

The Scientist and the Christian.

By Bishop Matthew Simpson, D.D. (Methodist Episcopal), Philadelphia, Pa.

For our Gospel comes not unto you in word only, but also in power and in the Holy Ghost and in much assurance.—I. Thess. i., 5.

Paul in these words makes mention of a historical fact—the introduction of the Gospel to the people of Thessalonica. He had been travelling, preaching in Asia Minor, and thought to prosecute his work still further in Asia, but in a vision the man of God appeared to him and said, "Come over into Macedonia and help us." He obeyed and proceeded to carry the Gospel into Europe.

The first scene of his labors was in the city of Philippi. Here he and Silas preached so effectively that the whole community became interested. But under some pretext they were cast into prison, where they sang their songs of comfort in the night. A great light shining in and about them, the jailer came trembling, inquiring, "What must I do to be saved?" As soon as these words were used Paul accepted them in their spiritual sense and replied: "Believe in the Lord Jesus Christ and thou shalt be saved."

After their release from prison they departed to Thessalonica. Thence Paul passed to Berea, and thence to Corinth. While journeying hence the Epistle to the Thessalonians was written. The truth of the text is seen in the operation and effect of the Gospel to-day, and in all times. If the Gospel involved the truth only, it would be received and accepted gladly; but it is accompanied with power and the Holy Spirit and in much assurance. God never lacks opportunities for the execution of His plans. At the critical time Paul appeared. His face was turned towards Asia, but God directed his steps towards Europe.

It is useless and foolish to resist God. Those who scoff at the Church and deride religion and say that religion is on the wane are false prophets. They have been saying this too long, and there is no evidence of the truth of their predictions. The reverse is the truth. God is irresistible. I see evidences of His power all around me. I feel it within. Everything exists there before everything comes to reality. The poem was a poem before the poet expressed it. The painting existed before the artist spread its colors upon canvas. The magnificent structure reared its beautiful front in the mind of the architect before the foundations were laid. And so the progress of God's affairs in this world was foreseen by the Deity. In the beginning God created the heaven and the earth. The stars are the thoughts of God! My scientific brother, you are groping after the truths of nature. They are the thoughts of God. We apprehend them feebly, faintly. He saw them in full, in detail, before they existed. Sir Isaac Newton is said to be the discoverer of the law of gravitation. But who made this law? The most potent of forces are the most silent. Has any one seen gravitation? Has any felt it? Has any chemist analyzed it? How little we know of the greatest of all laws of the universe. But God made it. Those who assume to be scientific know too much to believe. They say there is not enough science in your faith; "You don't know as much as I do." But some Christian brother does! They say your literary attainments are not as great as his. But they can be, and in some Christian brother they are! God knew all your science long before you began to perceive it. He has revealed a part, and had it not been for vice and the dominion of sensuality, the world would long ago have entered into the secrets of nature that still remain hidden. True science will not resist God. His plan is sure to win and His Gospel to triumph.

But the Gospel comes to you in the Holy Spirit, through His Word. He ap-

peared to the disciples at the Pentecost and the Holy Ghost sat upon them as flowing tongues of fire. The same Spirit accompanies every disciple and still accompanies the truth wherever spoken. "The Spirit breathes upon the Word and brings the truth to light."

The Gospel comes to us in much assurance. It is a message of God to me. It satisfies my wants for the life that is and the life that is to come. In this assurance I work, for God is working in me for His own glory. We have faith as truth in our hearts. We have the internal evidence that our faith is well founded. It reaches forward, and that which is within we feel. Concerning that life that is to come, we know in Whom we have believed. Our fathers and mothers have gone before us to the other world. We built their monuments long ago. Our little ones have crossed the flood and we must soon follow. Oh, it is glorious that we may increase the raptures of heaven; that our salvation should intensify the happiness there. From each new-comer there is a new song to Him that loves us and has washed us in His blood. Of such an immortality we are confident. There are some who are fearful and unbelieving. Beyond this life there is nothing for them to hope for. It is like a dark, narrow cañon with lofty mountain peaks upon either side. To the Christian, however, there is no darkness. Christ Jesus said: "And I, if I be lifted up, will draw all near unto Me." The Christian is sure of his immortality, because Christ died and rose again. He will lift us out of the darkness and out of the depth, up, up, higher and higher, until we rise above lofty tops and see the glory of God—the King in His beauty.

Learning Worshipping its King.

By President J. McCosh, D.D., LL.D., College of New Jersey, Princeton.

Behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews: for we have seen His star in the East and have come to worship Him?—Matt. ii., 2.

God has in no age left Himself without a witness; and in every country He has raised up inquiring, thinking men who seek to look beyond what appears to the senses, asking where is wisdom—that is, truth about ourselves and the earth in which we dwell. It was just such a company that came from the East to Jerusalem, groping in the darkness for light. There was a tradition, widespread then, that at about that time a powerful prince or deliverer was to come from toward the rising sun. The heathen writers Suetonius and Tacitus tell us this, and Virgil in the fourth eclogue gives a beautiful poem, descriptive of this coming. The people were beginning to feel their moral slavery, and the vices of lust and deceit that collected in cities like Antioch were offensive and repulsive; so they were the more ready to believe that the great and good Reformer was about to come. There may be some here who do not know what faith to adopt and hold, in the midst of theological doubts and discussions. "Oh for more light!" you exclaim. I fthis be your prayer true and earnest, that light will come. Faith is not given to those who are not seeking it. This is just what the Conqueror was to do for those afflicted ones in other ages. He was to conquer, but only by persuasion, by compassion, by pity and love. His arrows were to be sharp in the hearts of men, but this was to change pride into humility and enmity into love.

I have thus far looked at the Epiphany on one side historically. We will now view it on the moral, spiritual and practical side. If we be wise men, we will make the same inquiry as did those men from the East. We shall be seeking for a king to rule over us, and when we find him we will give love and obedience, gifts more precious in his sight than the gold and myrrh from the Orient. In the college we profess to be seeking wisdom. The learning we find here is of three forms: language and literature, science, and philosophy. Each has a grand purpose. Literature opens the mind and cultivates the taste. Science increases our knowledge and yields stable truth. Philosophy calls forth thought, and goes down to deep-lying principles as a foundation. We have before us a tree, with philosophy as its roots, science as its trunk,

and literature, with art, as it leaves and flowers. I hope that this trinity will be kept combined in the college. The unity of nature is the divinity of nature. That man is not truly a scholar—his training is so far partial and one-sided—who does not know something of each of these branches of knowledge. While they have a beneficial influence, no one of them, nor can all, satisfy the soul or the wants of humanity. Attempts to regenerate mankind by them will prove utter failures in the future, as they have in the past.

Literature should fall down before its king. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature, in all its forms, is a divine endowment and should be devoted to Him who is the Logos. God has made a revelation of His will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the Book of Job, and in a grander manner, than in the tragedies of Æschylus. We have no lyrics like those by David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to heaven in its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters —the grand and tender ideas thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined. There is an idea in this country that in journalism men may employ any weapon in support of a party end; but literature, like every other work of man, is under the law of God. Lying and false reasoning are as great sins in books as in conversation.

Science should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should bring its most precious offerings to the Lord. The Bible does not reveal scientific truth; that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.

Philosophy is the science of reflective thinking. All nations when civilized have some kind of philosophy. The intellect insists upon penetrating beyond the visible. Particularly will it search into the nature of the mind. Philosophy appeals to the highest reason, and is almost as old as man. Like the sun, it rises in the East and moves grandly westward. By it the human mind has mounted higher than letters and gone deeper than science.

Be impressed with the practical side. Modern science tells that if I but move my hand, I set agoing forces which reach the utmost bounds of the universe. Thus you are to set moving an influence to reach over the wide sphere of humanity and pass on into eternity.

Godliness the Perfection of Manliness.

By President A. L. Chapin, D.D. (Congregational), Beloit College, Wis.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v., 48.

The text comes in at a turning-point in Christ's sermon on the mount; that sermon embodies the essence of Christianity in its application to the practical life of men. It reveals the aim of our religion to be to make men better in spirit and in conduct in all relations. The text gathers to a head the whole strain of broad, deep-toned morality which runs through the opening chapter of the sermon, and brings out the central thought of Jesus' teaching—godliness, the idea of completest, noblest manhood.

I. Start with the simple scientific fact that of all creatures on earth man alone is able in conscious aim to make or to mar his own being. The development of the

lower animals is determined by instincts which are fixed, limited and, so far as individuals are concerned, invariable. Scientific research brings no instance of plant or insect or fish or bird or beast that ever set itself by conscious purpose to improve its own powers and conditions of life, or to provide better things for the generations that might proceed from it. The mechanical work and the social organization of ants and bees were as perfect three thousand years ago as they are to-day. The cunning of the fox, the fierceness of the tiger, the scent of the dog, and the stateliness and speed of the horse are proverbial through all the ages and records of human observation. If any individual has surpassed his fellows in the peculiar qualities of his kind, it has never been by thought or purpose of his own directed to that end. Man's superior intelligence is able, in some degree, by special training to perfect the qualities of animals, and by care in breeding to determine and perpetuate variations in plant life and in animal life for his own ends. But all possibilities of this kind lie back of the human agency, in the thought and plan of the supreme intelligence whose creative act originated the germs or primordial forms of living things with this power of variation and heredity. Though man is put under limitations like other creatures, yet within these limitations his own thought, aim and purpose go far to determine what he shall become. He is, more than any other creature, thrown upon his own devices for his defense and sustenance. He can, by his own choice, adjust his environment. He is lord of the material creation around him, and can make it subservient to his well-being. In his own soul he is conscious of a conflict of choice between proclivities which tend to abuse and degrade his powers, and aspirations which reach after their improvement and perfection. Even those physical powers and functions in which men are most akin to the brutes are subject in no small degree to this self-determining power. But its widest, fullest scope is with the higher intellectual and moral faculties. Here there are no definable limits to the advancement which men may make under their own high aims and purposes. This stands a distinctive peculiarity of man among the denizens of the earth. It lifts him to a higher plane of life and action than that of mere animal existence. When the command, "Be ye perfect," is addressed to the children of men, it meets a conscious capacity for self-improvement; it calls up in the mind an ideal beyond present actual attainment; it kindles intense aspirations of desire for the perfect state thus conceived; it lays on the individual soul the stern inspiration of duty, the conviction that he ought, because he is consciously able, to perfect himself.

II. Man's singular capability of self-improvement comes from his peculiar kinship with God. Jesus came into the world to proclaim this relation of son to father as existing between us and God. His whole Gospel is charged with this as its fundamental truth. To men God is more than Creator; He is a Father; they are His children. Thorough scientific observation of man's capacities points to such a relationship. The divine revelation establishes it as truth. Faith and reason concur to give us this item of certain knowledge. It is because we are the offspring of God, made in His own image, partakers of His nature, that we are able to conceive the ideal and press on toward the attainment of perfection. How fit it is, then, that the command, "Be ye perfect," should come to us through Him in Whom that perfection is realized, and that in uttering the command He should stand by our side with all the sympathy of an elder brother, the Son of Man. We are godlike in the power of thought; from its house of clay the soul looks out upon a world full of God's thoughts, and because it is akin to God it discerns these thoughts. By careful study, through chains of connecting cause and sequence, we trace out these thoughts. We appropriate them, and make them our own in certain knowledge, and then, as our own, we think them over again with delight. In the power to think and to grasp knowledge we may press on even toward the perfection of God, our Father.

III. We are godlike, also, in the possession of a power to create and design.

Creation, in the fullest sense of the term, implies the power to originate materials or means for expressing thoughts. That power we have not; but by the means within our reach we have the power to shape our living thoughts in forms of expression that may be diversified indefinitely. We are godlike in the possession of moral capacity to discern right, to appreciate its excellence, to feel its obligations, and by free choice to live righteously. This endowment belongs to the spiritual part of our nature. In its exercise we subordinate the body to the demand of our spiritual relations; we act in a sphere above and distinct from that of material things. The stature of the body, the strength of the limbs, the features of the face—none of these reveal what we are. We are what we are in character. Another feature of godlikeness in us is the power we possess of self-sacrifice. Jesus brings the high-toned strain of His moral teaching to culminate in the precept, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." It is a call to the self-abnegation of forgiveness for wrongs received. And man has consciously this power of self-sacrifice. It is in his nature, a sign unmistakable of kinship with God. Our Father in heaven is a being perfect in blessedness. What He is and what He does are sources of felicity constant and immeasurable. We have kinship with God in the possession of capacity for like blessedness. During our life here in the flesh we are capable of animal, sensual enjoyments; but to seek in this direction our only or chief good is in the consciousness of every man a degradation of our being. Higher good lies within our reach. By the law of our nature every proper exercise of those nobler capacities just enumerated brings happiness above all else pure and rich. We find a joy in observation and thought; that joy is enhanced when thought is turned to achievement, in the creation of products of its own. Richer still is the joy of what we do in the way of righteousness, the joy of a pure conscience.

The Habit of Thankfulness.

By John A. Broadus, D.D. (Baptist), Louisville, Ky.

In everything give thanks.—I. Thess. v., 18.

We hear a great deal of the power of habit, but it is always of man's evil habit. Sometimes a bad thing in this world becomes more strongly noticed perhaps than it should be for reasons which I do not deem it necessary to mention now. I know there is power in good habits. Is there any in evil habits? Are good habits the greatest blessing in our life? One-half of the best work performed by us is done largely through sheer force of habit. When a person is learning to play the piano, he or she goes over the keys awkwardly and with difficulty, but soon becomes a good player through the force of habit. A man doing something that he is accustomed to will stand well the cares and anxieties which daily burden his mind. But put him at something which he knows nothing about and they would kill him. Good habits enable one to resist temptation. The only way to conquer evil habits is to put good ones in their place. How often men discard their evil habits but put nothing in place of them. The bad habits soon return like the unclean spirits of the parable, and finding the mind swept and garnished, they make the last state of that man worse than the first. I wish to speak of the habit of thankfulness.

I. First, let us consider the value of such habit. It helps us to quell repining over the ills of life. There is an old story of a young man who was walking along a road, full of life, but very poor, when, observing a carriage driven by containing an old man, he began to repine, saying: "O, what a life I lead! Just look at the genuine, quiet comfort enjoyed by that old man; O, that I were in his place!" The old man looked out of the window at the same time and sighed: "O, that I had the youth and strength of that man with all his splendid possibilities, I would give everything that I possess." Now the habit of thankfulness secures us against all this repining to which we are all prone. "O, I am a most unhappy, poor creature," some of

you say when suffering some of the ills of the flesh. Now you should stop this disagreeable croaking and cultivate the habit of thankfulness. A child will give thanks to any one who may make her a present of any kind, and shall we not return thanks to God for what He has given us? Some of us may have sore troubles; but when you remember the Lord's goodness and His consolations, you are able to bear them. Paul and Silas were mobbed in the streets of Philippi by a howling mob, were scourged and finally thrown into a deep, dismal dungeon. All through the early hours of the night they remained there stiff and cramped, and when midnight came they began to pray and sing praises. That's the way to do. Sing praises under all the ills of life. The very Christian idea is to charge upon these ills.

II. The habit of thankfulness leads to deeper penitence. Repentance is the soundest, truest and most acceptable thing in the eyes of God. All true penitence takes account of God's goodness and incites cheerfulness and thankfulness to God.

III. We ought to be thankful for everything painful as well as pleasant. The apostle says, "In all things give thanks." I am thinking in saying this of the young persons who are setting out in life to form the habit of thankfulness. We can always be thankful that a thing is not worse. If it were worse it would be no more so than our sins make us deserve. When trouble comes over us we learn to appreciate that as a blessing which is gone. A man does not know the blessing of good health until he loses it. But when pain does come we should not repine. Even when the greatest of all earthly trials visits us, the loss of some loved one, some bright flower of the family, we should be thankful. The mother who sobs over her dead child thinks her heart will break, but the pang of sorrow soon disappears and her child becomes a precious memory, and she is thankful to God that the little child has taken wings for a brighter and happier sphere. So all the ills of life are converted into sweet recollections and gratitude to God, and thus become a sweet memory.

The Elements of the Church's Strength.

By Bishop W. X. Ninde (Methodist Episcopal).

Awake, awake! Put on thy strength, O Zion.—Isa. lii., 1.

An important function of the old prophets was that of solemn admonition and stirring appeal, and this office has been transmitted to our own times. The only difference is that, instead of its devolving on a distinct class, it rests as a common obligation on all Christians. I would not disparage the zeal of the modern Church, nevertheless, it has to be candidly confessed that her activities do not equal her grand resources and opportunities. It will be profitable, therefore, to consider some of the elements which combine to constitute the Church's strength.

I. One of the elements of her strength is the greatness of her aims. Great aims enthused great souls, and the Church proposed the conquest of the world for Christ.

II. Another element of strength is the matchless power of Christian truth, which may be illustrated by the distinctively Christian doctrines of our moral ruin, redemption through a divine-human Saviour, the possibility of a regenerate life, and the blessedness of an immortal hope.

III. But these doctrines needed a voice; hence another element of the Church's strength is a witnessing membership. All Christians may witness for the truth by the testimony of the lips, and also by the silent but potent ministry of the life. Men are curious as to the mysteries of Christian existence. They can not be bombarded or lectured, however, but will listen with interest to unaffected testimony for Christ, and can be convinced by the silent influence of consistent conduct; and it is the duty of church members to illustrate their faith by the high integrity of their lives, and thus increase their efficiency in promoting the cause they love.

IV. Another mighty force in the service of the Church is a co-operative Providence, the interposition of which in these times is as manifest as in the apostolic days.

V. In conclusion, the last and most important element of strength is the en-

dowment of the Holy Ghost, and when the Church has received this divine anointing in its fulness, the day will not be distant when on the brightening heavens we shall behold the sign of the Son of Man, and the whole earth will be full of the knowledge of the Lord.

Besetting Sins—Their Mischief and Cure.

By A. C. Gearhart, First English Lutheran Church, Oakland, Nebraska.

Let us lay aside every weight, etc.—Heb. xii., 1.

The plan of Paul to illustrate a great necessity must be at once striking to all who read his words in the text. No figure or picture could, perhaps, better serve the purpose.

The apostle evidently alludes, first, to the Olympic games—the practice of throwing aside every garment which could be spared which might impede the progress of the runner in the race; and secondly, an allusion to the custom, in Eastern countries, of wearing long, loose garments which must be thrown aside or "tucked up" if he who would travel with proper speed would succeed.

That besetting sins are nursed and practiced in this age is unquestionable; that their influence is being exerted for evil is but too evident.

I. Besetting sins obtain the mastery and render the man no longer a Christian when he wilfully and habitually commits them.

II. To wilfully continue the committal, daily and habitually, of sins and at the same time to attempt to lay claim to a part in the body of Christ is an insult to the purity and holiness of the Deity.

III. The integrity and genuineness of the Christian Church is, by the worldly minded, determined in the life and conduct of the professing Christian, and it is for this reason that it suffers often so much blame and discredit.

IV. The first remedy for besetting sins is thought—in prayer, walk, act, word and life, together with an humble dependence upon and an earnest desire for the all-sufficient grace of Christ. "There is nothing good in man of himself."

V. The second remedy is the simple laying aside of besetting evils and in the exercise of Christian patience laboring in the great work of the kingdom of Christ and the soul's salvation, presenting a devotion that at once proves the entire consecration of body and soul to the service, honor and glory of the Creator.

CHRISTIAN EDUCATION—WHAT IT INCLUDES.

By John N. Waddel, D.D., LL.D., Chancellor S. W. Presbyterian University, Clarksville, Tenn.

No. I.

If the schools of secular learning have no prescriptive right to the literature, art and science which constitute the system of instruction in our colleges and universities; if they have no right to exclude God's people from any course of study; and if they cannot furnish a superior style of instruction in these various departments, then it follows that Christian educators are at liberty to enter these grand old fields of intellectual investigation with equal rights, and gather from them a harvest of equally precious truths. It is not denied that institutions not under Christian control can teach language, physics, philosophy, astronomy, history, literature, art and all science, and teach all successfully. Nor can it be supposed that Christian schools of learning are prohibited, by the bare fact that they are under Christian control, from pursuing the same course of instruction. In this particular the two kinds of institutions are on exactly equal ground.

Then a step in advance may be taken, and it can be claimed that, while the Christian colleges and universities of the land may, and do give all the advantages in broad

and noble culture which others give, the true superiority which must be awarded to the former is, that they declare their purpose, and execute it also, of making all the instruction in the usual course bear necessary relation to divine truth. This means that, while there is not a branch of study pursued in the noblest of the secular schools that may not be pursued in a Christian college to equal extent and with equal success, unquestionably the peculiar advantage of the latter is, that the sanction of a divine impress and blessing is stamped upon it all by God's Spirit and His Word. This cannot be done in schools where God's Spirit and His Word are not recognized as the indispensable sources of inspiration in the great enterprise of education.

To imbue our systems of education with the spirit of divine truth is not a novelty. We are but moving in the line of march trodden by God's people in all the past. It is one of the "old paths" which we are commanded to "ask for." Too conservative to be driven by the cry of progress into the adoption and inauguration of any system of policy solely because it is new; yet with a sufficient degree of flexibility to elect from the new whatever in it is good; too stern in adherence to the tried and the good to surrender it because it may be old; yet with discrimination enough to reject what may have served its purpose in the past, and may no longer be needed; too deeply settled "upon the foundation of the prophets and apostles" to be shaken from their position by mere agitation, God's people have fixed in their hearts and consciences, as their system of education, one that shall be pervaded by the spirit of the religion of Jesus Christ, as far as God in His providence shall give them opportunity and open before them a door of entrance, and lay to their hand the needed means of controlling the training of the youth of the Church and of this broad land. We must announce it then as the changeless purpose of God's people, in self-defence to assume the responsibility of providing schools of instruction, wherein shall be found the amplest and most extended range of literature, art, and science, abreast of the most advanced grades and improved methods, embracing every newly discovered fact of science, omitting nothing that tends to the enlargement, elevation, expansion, refinement and polish of the mind and taste; schools that shall not be a jot or tittle behind the grandest institutions of this or other lands, offering advantages fully equal to those furnished by any. This must be done or the just responsibilities of the Church will not have been met. But God's people propose to do more; they are determined, by God's grace, to add to all this intellectual training by secular methods, the culture of the mind and heart in the great principles of divine truth, just as they are laid down in the volume of divine inspiration. We offer no compromise; no perfunctory methods of Bible teaching are embraced in our definition of a Christian institution. We cannot omit from our theory of such an education two very important elements:

1. The Bible must be a regular text-book in its curriculum. Every co-ordinate school, and every department in each school must be full of the Bible, whatever other study may be omitted. Elect or reject anything else, exercise all proper liberty of choice in regard to other studies and other departments consistent with a wise and appropriate eclecticism, yet it must be an inflexible rule that this Book of God shall be studied. Let it be maintained firmly that God's Word is first, last, always, and everywhere, an indispensable text-book to be mastered by every matriculate. The end in view is, that students may at least enjoy an opportunity of learning the great truths of the Bible, and the great facts of sacred history; of storing their minds with arguments founded upon prophecy and its fulfilment; miracles, their nature and origin; and to experience the irresistible power of the internal evidence of the divine origin of the Sacred Scriptures, patent on every page. Let all this be taught by a master whose own mind is imbued with an earnest and enthusiastic faith, and inevitably there shall issue from the walls of such an institution, as streams from a fountain, its band of

representative sons, armed and equipped for a successful encounter with the infidel literature, the godless science, and the defiant atheism of the age.

2. The second requisite in such a system is, that all the men intrusted with the solemn and important office of teacher in such an institution shall be God-fearing, God honoring men. They should bear testimony not by what they teach only, but by their daily life and walk, in the midst of those they are training, to the truth and the beauty, the power and spirituality of the religion of the Bible.

By the combination of these two elements thus, is to be secured the moral safety of the youth. Thus only can they be furnished with the weapons that are needed to meet the wily foe who comes armed at all points; thus only can they triumph in the battle for truth. Woe to the contestant in this warfare who enters the lists with no knowledge of the Bible, and with no provision of the armor and the weapons needed for its defence. An ignominious defeat awaits him, and an unworthy surrender of the vital interests of truth, which will furnish sad occasion for a blasphemous triumph of its enemies as the disastrous result.

TREATMENT OF SKEPTICISM IN THE PULPIT.*

By Thomas Armitage, D.D. (Baptist), New York.

No. I.

Brethren; Fellow-laborers in the Pulpit:

This subject naturally drifts into two forms of inquiry, viz.: Is it wise to treat of skepticism at all, in the pulpit? And if it is, what should that treatment be? It may appear startling to say that the pulpit had better not enlist in the battle between faith and unbelief; for our preaching fraternity is not entirely free from a species of terror at the forces now hostile to Christianity, and think the pulpit a great power in repelling them. But men of cool and comprehensive minds will first stop and ask, whether there is reasonable ground for this terror. That a subtile order of skepticism abounds is unquestionable. But when has it not abounded since Paul reasoned with its two powerful schools at Athens? And is it more subtile now than it was then? In the third century Hippolytus wrote his "Refutation of all Heresies," in which he analized every system of ancient philosophy, and laid bare the germ of each so acutely that a very casual eye finds their exact identity in the various forms of skepticism which are known amongst us to-day. These germs have simply been translated out of ancient philosophy into modern science, with the changes incident to time and place, while in essence they are the same. A shrewd adversary ever seeks to make his foe distrust his own strength, and so, if possible, to weaken him by panic; and these tactics are not new to skeptics. Julian taught them this art, when he threatened the death of the Christian name; and Voltaire continued it, when he promised to "crush the wretch" (Christ Jesus) and to bury His religion with himself in a French grave. In another way skeptics continue this cry, and much for the same purpose that the Chinese continue the din of the gong and the clatter of the tom-tom on the field of battle. They ring such an endless change on the decadence of Christianity, that its truest friends become nervous at times, and really think that there must be something in it after all. The barren echoes which rebound through the blank vacuities of doubt, bewilder some of our brethren, so that they also take up their parable about the laxity of the times, and make the land lugubrious with their cynical Jeremiads. Jesus has been seated on His throne for eighteen hundred years, and now and then a true witness, like your Dr. Dorchester, is raised up, who cannot see that the world is waxing worse and worse on

* From the Author's manuscript.

the hands of the Christian Mediator. But many others, who expect the Anakins to make bread of them, now and then awake in a spasm, rub their eyes and cry, "The Philistines be upon us;" and then rush to the pulpit, as if its panels would be an impregnable protection. A little trouble taken to examine the skepticism of centuries past and its discomfiture would give us courage, coolness and wisdom, despite this foolish fashion of our times, the fashion of taking up and echoing onward the enemy's cry. The fact is that there is no more skepticism in the world to-day than there has been for the last two centuries; but as we have not happened to live so long, we are rather more sensitive to its existence than we used to be; and perhaps this is becoming. In 1796 Patrick Henry said, in a letter to his daughter: "The view which the rising greatness of our country presents to my eyes is greatly tarnished by the general prevalence of Deism, which with me is but another name for vice and depravity. I am, however, much consoled by reflecting that the religion of Christ has, from its first appearance in the world, been attacked in vain by all the wits, philosophers and wise ones, aided by every power of man; and its triumph has been complete. What is there in the wit or wisdom of the present Deistical writers or professors that can compare them with Hume, Shaftsbury, Bollingbroke and others? And yet these have been confuted and their fame is decaying, inasmuch as the puny efforts of Paine are thrown in to prop their tottering fabric, whose foundations cannot stand the test of time." And when he bequeathed his property to his family, he adds in his will: "There is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not this, and I had given them all the world, they would be poor." We, like the great Virginian orator, feel the pressure of our own times, and like our forefathers we fall into the idea that ours are the worst of all times, simply because we feel them the most of all times. But the world, as such, has a more elevated and true conception of Christianity to-day than has existed for hundreds of years. It appeals to man's moral convictions and needs as it has not appealed to them for centuries, for its methods of work are all the time improving. It has become the subject of universal examination and criticism, and it never can become obsolete while it is universally handled. When every man is bringing his nostrum for the cure of current evil, be ye well assured that wise men will profit by their failures, and will the better perfect their task, instead of making the cure worse than the disease.

Instead of entering on a starless night, Christianity is rather emerging into a golden day; and we are justified in this belief, not as an offensive assurance or a flippant boast, but on full and firm historical data. Christianity did not originate the moral evils of the world, but it found them here. Nor is it obliged to explain them, whether or not men make demands upon it which it has or has not the power to supply. It is enough that it furnish a specific remedy for them, when men allow free scope for its action, as between Christ and other Lords. For, singularly enough, that skepticism which would read the Deity out of his own universe, would not leave it godless. With it, Jupiter is a greater god than Jehovah; pagan prophets are greater than Christ, and after Greece and Rome have been dead for 1,500 years, they are to kindle the genius of a new life, and to slaughter that which slew them. The skeptic tells us that all vigor, splendor and grace in the human mind must be found in the imaginative creations of the olden times, and that taken from the one side of ancient life known as the worship of the beautiful. Henceforth culture must go back to the Hellenic shrine, that only ignoramuses may worship in Christian churches. Rénan says: "The religious feeling is a divine thing in man, and a mark of his higher destiny." And yet both the Pantheist and the Positivist perpetually put aside the existence of a personal God as a closed question. But the problem as perpetually comes back to them, and they constantly investigate it anew; so that, whether they will have a God

or not, they never rid themselves entirely of His presence. Being now without God in the world, they perpetually perplex themselves to know whether there was a God who created the universe ages ago. But really that is only a relative and secondary question. The real point is, whether there be a God to-day; and if so, how they are related to Him and what should come out of that relation. We preachers should ever remember that the instincts of man are never atheistic. The sense of the supernatural dwells in man. Instinct will find a cause for every effect, and it will reject an inadequate cause as irrational and absurb. This means only that it argues that the highest order of force must be intelligent, by whatever name you call it; and therefore it implies personality, that is, God. Some things are settled with Christians, and it is not necessary to fall into dispute about them every time they are named, or to demand their defense, any more than it is to prove that the Constitution of the United States really exists as a grave document, every time that you quote from it a pregnant sentence.

We must not underestimate, either the difficulties that skepticism meets with in its maintenance, or those which we meet with in its resistance. These are of great importance on both sides, and we ought to feel them deeply, that we may deal with them wisely. And the reason why we often fail here is, that we do not sufficiently inspect each position. Thorough investigation will stir us to new earnestness, new culture, and new appreciation. Pain is an evil, but its presence proves life. And yet, if we exaggerate the difficulties of meeting infidelity, we simply add to its importance by magnifying them. Preaching in this age is no easy task. Never has so much attention been given to the training of the ministry, to pulpit composition; and there has never been as good preaching as there is to-day. Yet there is complaint of its quality, which complaint is itself a witness to its intrinsic value; it demands its improvement, because it cannot be dispensed with; and its immortality must be continued in a better type, to meet the new demands upon its powers. One great difficulty in answering skepticism from the pulpit is found in the fact that Christianity is the preacher's theme there, and the Bible is his text-book. But skepticism seldom attacks Christ in either His character or utterances, and it as seldom attacks the real evidences of inspiration, as displayed in that Book. It generally deals in work largely foreign to this, and of a much smaller scope; chiefly in defamation of the Bible rather than in examination of its inner texture, and in declamation against Christians as such, rather than of elemental Christianity. To pick a flaw in a theory of reasoning, to allege some mistake of date or transcription, to draw some inference or misrepresentation, to caricature or to ridicule, form its larger work. Few skeptics extend the same frankness and candor to the treatment of the Bible that they yield to other books as of right. For some reason, it receives no such fair and dispassionate treatment at their hands as do the Koran and the sacred books of other religions. They interpret no statutes and expound no doctrines as they do those of the Bible. In their treatment there is a wresting of the Scriptures. They stretch them as on a rack or with a windlass, to extort from them a meaning which they are not intended to bear. A wilful abuse of this sort, exercised under a perverse ingenuity, it is difficult for an honest man to meet anywhere, but much more in the pulpit.

In relation to skepticism, our congregations are commonly divided into two classes, namely: Those whose faith in Christianity is thoroughly established, and this class is by far the most numerous; then we have a small class who are in doubt, to a greater or less degree. But, as a rule, confirmed skeptics do not and will not attend Church services. He may be reached by the press, but not by the pulpit. The principal care, then, with a preacher in pulpit work should be, first to instruct, enlarge and more fully confirm the faith of true Christians. This will put all his powers under exercise; for the grand end of all preaching is to uplift manhood to the true height of its stature, and to enlarge it to a breadth of character

which is worthy of Christ Jesus. Our business is to hold up Christ to the hearer as his true ideal. But, in order to do this, and to "present every man perfect," the first thing is to educate the hearer to the true art of hearing. This itself is a difficult work, for the popular mind is debased by the supposition that there is but one party to the act of preaching and hearing. The preacher is not looked upon as an educator, but as a sort of religious lightning-rod to bring down fire from heaven, he being the positive force and the hearer the negative. To root this pernicious thought out of the common mind so completely as to throw each Christian hearer back upon the true thought that Christ is the only fountain from which he is to be filled, will demand in the Christian preacher a peculiar inner life. He cannot do this without a soul all aglow for his proper work as a preacher of Christ. It will demand in himself a rounded, Christ-like character, and that on more than a common scale. It will call for deep thought, and a serene personal faith. And with these, he will become dead to the notion that his preaching must of necessity revolve about a limited number of topics. If the idea once seizes him that gospel themes can ever be exhausted, then great and essential truths will become so familiar to his own mind that he will either fall into the mistake that he has already taken their deep-sea soundings; or else he will be constantly straining after freshness, and even novelty, in order to produce impression. And, of course, if his range of treatment, and especially his power of illustration, is limited, he will be forced into a tedious sameness; until, in a short time, Christ Himself will become a sad abstraction, if not a dreary platitude. Such a course as this deadens the whole power of the Gospel, and must fail to ennoble even the true Christian hearer. Chrysostom, and all the great preachers of his type, have swayed the sceptre of the divine law over every burning question of life, personal, social and general. And if we would demonstrate the divinity of Christianity, not in verbal propositions, but in the mental and moral structure of personal Christians, as "living epistles," we must make it apply to every living issue; we must make it a living voice to sanctify all their relations to life. Nothing is purely secular which Christ sanctified by His touch. All this He brought within the scope of his rightful kingdom. And one of our great dangers as preachers is, to suppose that we can do our duty to our Master by pulpit treatment on science, history, ethics or infidelity, while in fact we thrust a full Gospel into a secondary position.

QUESTIONS OF THE DAY

Is Dancing Right?

By Rev. W. O. Moore, Church of the Disciples, Solon, Ohio.

The advocates of dancing are not all of those out of Christ, neither are its denouncers all of those in Christ. Many who make no pretensions to a Christian life are bold to assert that dancing is wrong—that there is no good in it. It is also nothing strange to be asked by some in the church: "Is there any harm in dancing?" If dancing is right, then all, whether Christians or not, should advocate it; if it is wrong, all, Christians at least, should keep from it.

How can we determine whether dancing be right or wrong? We submit a few thoughts for consideration:

1. Some things are known to be wrong intrinsically, that is, in themselves. A profane word gives the immediate impression of a want of reverence. It betokens a heart void of purity. Lying and stealing are obviously wrong. Does dancing, in itself, appear dignified and ennobling?

2. Some things are wrong, or become so, by reason of association. Our rela-

tionship to society is concrete, not abstract. There is no such thing as having no influence with each other. If it can be proven that we have an inherent worth, it must also be proven that we have a worth as associated with others, or our inherent worth is of no avail. The letter *L* by itself is meaningless, but when placed before the letters *o v e*, it helps to produce a good impression. Does it produce the same impression when placed before the letters *i e?*

A person may boast of inward worth, of the purity of his purposes, yet so position himself in society as to make the opposite impression. What is the standing of a lady or gentleman, professedly religious, who mingles in the dance with those who are "lovers of pleasure more than lovers of God?" Are they devoted to Christ? Are they distinguished for good works? Our characters are above or below par, according to the kind of pleasures we seek and the company we select. If we "walk not in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of scoffers; but in the law of Jehovah is our delight," our reputation is with the excellent before God and His people, and potent for good before the world. (Ps. i., 1–6.)

3. Some things are known to be wrong by reason of their antecedents and results. The apologist for dancing will ask: "Is there any harm in dancing? Is there anything in the mere act?" An act, considered apart from its antecedents and results, is nothing. The vibrations of the tongue, in using God's name in praise, are nearly, if not wholly, the same as when using it in blasphemy. In the former instance, however, He is honored; in the latter, reproached. If we confine ourselves to mere act, there is no essential difference between drinking water and what intoxicates; but if we turn our attention to results and the motives that preceded them, how manifest is the difference. The apostle Paul, in writing to the Hebrews, said: "Strong meat belongs to those that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." (Heb. v., 14.)

What do those who have their senses exercised to discern between good and evil, discern in the dance? They look at the mere act, and they can think of worse actions and actions less graceful. Actions sometimes deceive. They then look at effects, and are not bothered to render a decision. Many things pleasant to the eye and taste, are hurtful. Physicians determine the worth of medicines, not by their looks, but by their effects. Dancing is conformity to the world. Hence those who ask: "Is there anything in the mere act?" should ask, "What motive caused the act? Are the results of the act conducive to true spirituality? Does it cause me to hunger and thirst after righteousness?" (Matt. v., 6.)

If it be argued from the standpoint of physiology that the exercise is beneficial, it can be argued from the same standpoint that it is injurious, because attended to during the hours God has appointed for sleep. Those who present this argument are aware that physical improvement is not what they seek by dancing. If they should give in their testimony the day succeeding the dance, they could affirm that the body is not profited, but robbed of its dues; that it is now illy fitted for the labors of the day; that the motive to dance was not a desire for physical improvement—that improvement was not thought of.

Is it for the sake of mental culture? This is far from being what causes any one to dance. Mentally speaking, the object is to have amusement—a so-called *good time.* It usually results in a bad time. In speaking of finances, we sometimes say the times are hard. Let any one count the profit and loss attending the dance, and then tell whether "the times" given to dancing be hard or good. It does not quicken a desire for mental improvement, but rather indifference to mental improvement. Those within the pale of its influence realize that it operates like the reading of light and trashy literature; it excites the mind without benefiting it; it serves to indispose the mind to the reading of profitable books and papers; because of its exciting effect, it intoxicates those who are decoyed by

its influences with an inordinate desire for worldly pleasure. Thus, because of its bewitching effects, it cannot be recommended, in order to mental relaxation, unless the sexes dance apart. This would rob it of its charms, and consign it to the things of the past. Its utility is not sufficient to cause it to thrive. Usually those given to dancing need relaxation by way of something solid and useful to think about.

Its effects upon society are injurious. It causes its subjects to seek giddy associations—those trifling and light-hearted; to spend their evenings away from home; to love foolish talking; to live aimless lives; to waste time and money; to contract bad habits. Those captivated by it are likely to admire the society of billiard-players, card-players and such like. In all these sources of amusement those who participate in them often lead the innocent astray by this appeal: "Is there any harm in the mere act?" How does this question, that is often insinuatingly presented in reference to the dance, tally with this statement: "The chief of police of New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing, which, if taken under any other circumstances, these gentlemen would be reported as improper persons."

It is against Christian growth and influence. This thought we wish to make prominent:

1. It prevents a growth of piety. Serious meditation and religious meditation do not adorn the hearts of those within its spell. Do those that love to dance love to pray? Can they, and do they, retire to the closet and ask God to bless the act? Can they, as they dance, do it in the name of Christ? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. iii., 17.)

2. Christ desires His followers to be a peculiar people, zealous of good works. It is by the Gospel studied and preached, and as it shines in the lives of His disciples, that Christ proposes to subdue the world to Himself. "Let your light so shine before men that they may see your good works, and glorify your Father in heaven." (Matt. v., 16.)

3. Some ask: "Does the word of God forbid dancing? We find no such utterance in it as this: Thou shalt not dance; but we know that it serves to prevent obedience to the apostolic injunction: 'Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.'" (Rom. xii., 2.) Is not dancing conformity to the world? Again: "Abstain from all appearance of evil." (II. Thess. v., 22.) Is dancing of good report? (Phil. iv., 8.) The apostle Paul mentions revellings among the fruits of the flesh. The Greek word, *komoi*, translated revellings, is defined by the Greek lexicon to be "nocturnal revel, lascivious feastings and revellings with songs and music."

Those who induce church members to dance, by telling them there is no harm in it, are among the first to glory by saying: "Such and such church members dance. What better are they than we?"

No Christian can dance without impairing his usefulness. No Christian can dance without hurting the church to which he belongs. No Christian can dance without hurting more or less every one. Such actions serve to produce the impression on the part of those who are not Christians, that those in the church are no better than others. Should a person who is professedly a Christian say to me: "I can go to the dance; it will not hurt me," I would respond: "It does hurt you in the estimation of God and those anxious for the purity of the Church. It impairs your ability to bring souls to Christ. Do Christians that love to dance ever proselyte any one to Christ?"

Hence, to sum up our thoughts: We know that dancing is wrong, because of its associations and injurious results, physically, mentally, socially and religiously. Therefore let us shun, not only evil, but the appearance of evil, that we may have "our fruits unto holiness, and the end everlasting life."

THE CHAUTAUQUA SCHOOL OF THEOLOGY

SUMMER SESSIONS.

The Summer Sessions of the School have been held at Chautauqua (four Departments), Mt. Lake Park, Md. (one Department), Lisbon, Ia. (one Department), Mahtomedi, Minn. (one Department), Crete, Neb. (four Departments), and at Island Park, Ind. (four Departments).

These sessions have accomplished excellent results in demonstrating the possibilities of summer work in Theology, in calling attention to the School, and in diffusing valuable general information. The Six Lectures of Prof. Edward L. Hyde, of Middleboro, on the subject of *Art in Christian Worship*, have been given to public audiences at five Assemblies and have profited multitudes.

THE GREEK DEPARTMENT.

The work of this Department at the Chautauqua Assembly will be fully set forth in the September number of THE TREASURY.

THE SCHOOL GROWTH.

Steadily, though not rapidly, the CHAUTAUQUA SCHOOL OF THEOLOGY is increasing its number of students. Three hundred and twenty-five are pursuing the courses in the several Departments. One hundred and seventy-three are "Greeks," forty-six are "Hebrews," and the other Departments are well patronized.

A remarkable request for information concerning New Testament Greek deserves mention in this connection. In an excellently written letter sent by a lady, who admits that for a year she has been following the directions given in the Dean's suggestions as to Bible Greek, are these words: "I am seventy-eight years old this month. The people around me, younger than I, are dying of old age. . . . I cannot hope to acquire much knowledge in the short time before me. . . . Perhaps you may think the desire a childish fancy of a restless old age, but in my youth I thought of it and learned the alphabet."

Surely *younger* people need not be discouraged on account of old age.

THE JERUSALEM CHAMBER.

In the July number of THE GREEK STUDENT (apply to the Dean), students will find a list of all the books entered to July 1st in the Topical Indexes of the Departments in the JERUSALEM CHAMBER.

SUGGESTED READINGS FOR THE CURRENT MONTH.

Students are earnestly recommended to procure and to read the Works and Articles referred to under this topic. It is designed to make this section valuable to the general readers of THE PULPIT TREASURY as well as to the students of the School.

SUGGESTED READINGS FOR THE CURRENT MONTH.

RULING IDEAS IN EARLY AGES. By Canon Mozley. A Recommended Book in Department 23 (*The Evidences of Christianity*) of the JERUSALEM CHAMBER, Chautauqua School of Theology. From the SYNTHETIC INDEX of the Department.

A book containing eleven Lectures, (with Appendix of Notes thereon) delivered in 1874–75 to Graduates of the University of Oxford and in general treating Christianity as a Progressive Revelation.

Lecture X., "*The End the Test of a Progressive Revelation*," fully and clearly sets forth the author's fundamental premises and the scope of his undertaking. The last Lecture, "*The Manichæans and the Jewish Fathers*," in which St. Augustine's Controversy with the Manichæans is treated, was delivered in a previous course but is included in this volume as bearing closely upon the main subject.

Lecture V., "*Visitations of the Sins of Fathers upon Children*," shows clearly that Israel's interpretation of Jehovah's acts must have differed wholly from our own; and that they had two objects in view. "Indeed, we cannot doubt that

the whole class of extraordinary punishments of nations and families for the crimes of individuals, in the Old Testament, . . . had a *didactic* object in view, as well as a barbarous and eccentric *judicial* object."

And the principle on which the author justifies herein "the ways of God to men" is set forth as follows:

"God cannot punish a man for the reason of another's sin; but it is open to God to inflict death upon His creatures, *without* a reason, if it so pleases Him; and of course for a reason, if it be a good one —in order to strike wholesome terror, in order to keep a standing memento, in order to associate sin with a spectacle of horror and destruction, . . . to us a law of didactic providence; but judicial to an earlier age, which really confused individualities, and identified children with their parents."

"*The Law of Retaliation*," "*Retaliation; Law of God*," "*Connection of Jael's Act with the Morality of Her Age*," "*Human Sacrifices*," and "*Exterminating Wars*," are subjects Calvinistically treated, with thorough candor and in the judicial temper; each Lecture is a composite illustration of the main thought in Lecture X.

The most important of these Lectures is the first: "*Abraham.*" It might easily and well serve as a "Philosophy of History," from the new point of Christianity. The real, vital and creative functions of Prophecy in the Evolution of history are exhibited in their correlations with matters of purely Divine revealment. Abraham is in no chapter of literature more clearly (if so clearly) set forth as *the* Prophet of Christ.

Students will not make a mistake in buying and reading either of Canon Mozley's many works. To read *this* one comprehendingly is not difficult, perhaps, *the third time.* The sentences are plethoric with vital and vitalizing thought. Canon Mozley's style is not specially energetic, impulsive, concise or precise. It is sometimes repetitional, always clear, sometimes startling, always interesting. He will be read and studied fifty years hence, more than he is to-day. His pen dropped from his hand in 1878, but for forty years it had wrought in marking out in clearer lines the foundation plans of Christian Theology.

For a good account of his Theology, specifically his views on, I. *The Being of a God;* II. *Predestination* (he is a Calvinist); III. *Miracles;* IV. *The Atonement;* V. *Regeneration and Baptism;* VI. *Eschatology* (though he left no treatise on systematic Theology), see the article of Rev. C. F. Thwing in the "Bibliotheca Sacra" for April, 1884.

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By T. W. Chambers, D.D., Collegiate Reformed Church, New York.

August 3, David's Repentance.—Ps. li. **1884.**

David in his maturity committed two dreadful sins, but after being reproved by Nathan, the prophet, repented and put on record this expression of his feelings. It is the chief of the seven penitential psalms, and shows more of the nature of true repentance than any other single portion of the Bible. Its chief points are prayer for pardon and for a new heart, and a fresh consecration of himself to God.

The cry is for mercy pure and simple. Vs. 1, 2. David has no claim, but appeals only to the grace of the Lord, that grace which He is free to grant or to withhold. The ground of this prayer is his conviction of sin.

"**I acknowledge,**" literally, "I know," my transgressions. Vs. 3–5. He did not before, but his conscience was torpid until aroused by Nathan. Now he sees

what he has been doing, and it never fades from his mind. Though he has sinned against Bathsheba and Uriah, he feels that his great offence has been against God, and he humbles himself before Him. He goes back, too, to the fountain of evil in his heart, and bewails his depraved nature from which came all his actual offences.

He cries therefore for inward purity, and asks to be purged or cleansed by hyssop, *i. e.*, the atoning blood sprinkled by this reed. Vs. 6–12. This being granted he will become whiter than snow, and the pain, which was as great as if every bone had been broken, will turn into joy. But to ensure this he must become a new creature. Hence the cry for God's mighty hand to make him over, and for the Holy Spirit to abide with him. This will restore the joy of salvation which he will retain if God upholds him in the possession of a free (or willing) eager spirit to serve Him.

The consequence will be that out of his own experience he will teach others, and they will turn to the Lord. Vs. 13–17. He who has tasted that God is gracious can best tell of that grace to his fellows. David will also declare God's praise. And instead of heaping up sacrifices and offerings upon the altar he will study to have a broken and crushed spirit. Habitual sorrow for sin will be his thank-offering.

As sins had brought great evil upon the people, now he prays for the whole Church, the building of Zion's walls being a figure of the bestowment of God's favor. Vs. 18, 19. This being granted, the offices of religion will be performed abundantly and righteously.

August 10, Absalom's Rebellion.—II. Sam. xv., 1–14. **1884.**

Absalom, the favorite son of David, had murdered his half-brother Amnon, and in consequence had fled the country. After some years he returned, and regained his father's favor, but instead of being grateful for the forbearance shown him, plotted a rebellion.

The preparation. Vs. 1–6. Absalom began by assuming the state of a king. He set up chariots, and as is still the custom in the East, trained men to run before the chariots and announce their approach. He also took position early at the gate where the chief concourse of the people was and paid court to every one, not allowing them to bow down before him but kissing them as equals. He complained, too, of his father as neglecting claimants, and boasted how different it would be if only he were in power. Thus he stole the hearts of men, that is, cozened them, as do demagogues in all ages and lands.

The trick upon David. Vs. 7–9. Four years (not "forty," as the text is made to say by a copyist's error) were spent in this way, and then Absalom obtained leave to go with a stately retinue to Hebron. His pretence was the performance of a vow he had made while in exile. He professed to serve God while serving the Devil. The whole scheme was begun and carried on by falsehood.

The consummation. Vs. 10–12. Absalom had prepared the way by sending emissaries throughout the kingdom who should stir up disaffection and, when the concerted signal was given, break out into open revolt. Meanwhile, the "two hundred men" of note whom he took with him were not aware of his purpose, but doubtless when taken by surprise by the announcement of his purpose, were hurried into consent. The ungrateful son had an ally in one of David's ungrateful friends. This was Ahithophel, who was famous for his wisdom, and had been a confidential counsellor of the monarch. While he was offering sacrifices the summons came for him to Hebron and he at once obeyed, doubtless because of some offence taken at David, though its nature cannot now be determined. The result was a rapid growth of the conspiracy, for the people came to Hebron in constantly increasing numbers. Matters were ready for a forward movement.

David's flight. Vs. 13, 14. As soon as tidings reached David, he determined on flight. This was not from fear, but from humanity and prudence. The king would spare the city the horrors of a siege which might be very protracted, and would be terrible on women and children. Besides, his military skill and the discipline of his chosen warriors would have more scope in the open country. Possibly, also, he thought that after the first alarm was over the second sober thought of the people would prompt a return to their allegiance.

August 17, Absalom's Death.—II. SAM. xviii., 24–33. **1884.**

Absalom, had he taken Ahithophel's advice, might have captured the king, but at Hushai's suggestion, allowed him to escape. Having crossed the Jordan, David organized an army, and a decisive battle was fought in the wood of Ephraim, not far from Mahanaim. The royal troops were under the lead of Joab, who had received express orders to spare Absalom's life.

The king waiting. Vs. 24–27. On the day of the battle David seated himself "between the gates" (*i. e.*, between the outer and the inner portals of the gateway), while the watchman went up to the roof where he would have a wide outlook over the plain. The king seems to have felt assured of victory, and was anxious only concerning the life of his ungrateful and rebellious son. The simple narrative of Scripture pictures to us in vivid detail the progress of events. First, the watchman announces a solitary runner over the plain, whereupon the king infers from his being alone that he bears despatches. But while awaiting his arrival another solitary runner is announced, and the same inference is made respecting him. While the runners come nearer, the watchman is able to distinguish the person of the foremost one and pronounces his name, Ahimaaz, the son of Zadok. David knowing him to be a good man, concludes that he must bring good tidings, for Joab would not have chosen him to be a messenger of evil.

The tidings. Vs. 28–32. The runner used no delay in giving the purport of his news. His first word is, Peace! or, as our version gives the sense, All is well. In a devout form he announces a victory of the royal arms. But the king, without stopping to ask details of the battle or even acknowledge the deliverance, asks after Absalom. But Ahimaaz, although he was fully informed on the subject, was unwilling to give the sad news. Nay, he not only keeps back the truth, but gives the false impression that Absalom's fate was not decided when he left the field. But when Cushi, the other runner, arrived, he answered the king's question indirectly, yet so that it was plain that Absalom was dead.

The result. V. 33. The king was "moved," utterly overwhelmed. He went to an inner room to avoid observation, but as he went his heart-rending exclamations were heard and recorded. As Augustine says, "Absalom afflicted his father more by his death than his life."

August 24, The Plague Stayed.—II. SAM. xxiv., 15–25. **1884.**

The plague was sent because of David's sin in taking a census of Israel. The sin, which even Joab perceived, was doubtless in the pride, self-ostentation and undevout spirit thus manifested. And as the people shared in the sin, they also shared in the punishment.

The plague and its arrest. Vs. 15–17. For three days a pestilence prevailed from one end of the land to the other, and seventy thousand persons died. There must have been a death in every house. When the doom reached Jerusalem, the Lord "repented Him of the evil," *i.e.*, changed His course, for God is not the son of man that he should repent (Num. xxiii., 19), and bade the destroying angel stay his hand. The spot where this took place was an open hill top used as a threshing-floor by Araunah, the Jebusite, *i.e.*, one of the old inhabitants of Jebus before it was called Jerusalem. While the angel stood over the city, David saw him with his drawn sword, and smitten with grief and penitence cried out, "Behold, it is I that have sinned and I that have done wickedly." And he entreats God to visit judgment on him and his house, but to spare the sheep.

The token of favor. Vs. 18–20. The prayer of David was heard and his humble confession accepted. Hence Gad, the prophet, was sent to tell him to erect an altar on the spot where he had seen the angel. The object was that he might thus publicly renew the declaration of his sin, and assert his purpose of willing obedience henceforth. And so the altar would stand as a perpetual memorial, as we know that it did, since on this hill the temple was afterwards built. David obeyed the direction and sought Araunah.

The answer of the Jebusite. Vs. 21–25. This is prompt and liberal. Taking for granted that the ground is to be given to David, he offers all the rest, the oxen for sacrificial victims and the threshing sledges and the yokes for fuel. "All this," he says, as the text seems to mean, "does Araunah, O king, give to the king." But however v. 23 be rendered, the sense is plain that the noble-hearted

Jebusite intended to offer the whole without cost for divine worship. But David was not thus to be deprived of his privilege. In words that have become proverbial he refused to serve God with that which implied no sacrifice. So he bought the land and the oxen. The price paid can hardly be stated exactly, as the accounts here and in I. Chron. xxi., 25, vary, and the text is probably corrupt. But it satisfied the seller. The altar was built, and the burnt sacrifices of propitiation were followed by the peace offerings of praise and thanks.

August 31, **God's Works and Word.**—Ps. xix. **1884.**

Some tasteless critics have represented this as a compound of two different lyrics, whereas it is an exquisite comparison of God's revelation of Himself in nature with the same in Scripture.

In Nature. Vs. 1–6. David says that the heavens are telling the glory of God. They proclaim their author, incessantly, without a pause. They do this without vocal utterance and yet the line reaches to the world's end. They contain the sun, which, instead of being an object of worship, is a creation of God, beautiful and glorious, full of light and heat, and the dispenser of these to whatever lives. The order, the symmetry, the splendor of the heavenly bodies display the perfections of Him who made them all.

In Scripture. Vs. 6–11. The same Being who spread abroad the skies is the author of a revelation which, whether called law or testimony or statutes or commandments or judgments, is pure and perfect, and effects most beneficent ends, restoring the soul and making wise the simple. Hence these communications are most precious, being more desirable even than fine gold, sweeter even than the droppings of the honey-combs. Nor is this a factitious estimate, for it is by these that God's servants on the one hand are warned against insidious error, and on the other are led by obedience to receive a great reward.

Concluding prayers. Vs. 12–14. As the Scripture reveals the true character of sin, the pious see many of their faults and know there must be many more. Hence they pray for illumination and gracious restraint. All depends upon divine help. With that they will escape (not "the great," but) much transgression, while without it they will fall under bondage to daring sins. The whole lyric concludes with the writer's earnest petition that both his sayings and his thoughts may be for acceptance, like the sacrificial victims when devoutly offered according to the ritual, even as it is upon expiation that the singer relies. And this desire is breathed forth to One Whom he names as his Rock and his Kinsman—Redeemer.

HELPFUL HINTS FOR WORKERS

The Inquiry Room.

By George Soltau.

Our first inquiry should be, "What brings you into the inquiry room? What do you think you need?" The answer may be, "I want to be saved," or, "I want to become a Christian," or, "I don't feel I am quite right," or, "I think I ought to turn." In none of these replies is there any very definite statement concerning sin, or any apparent consciousness of sin. Therefore the first thing to be arrived at is to convict deeply of sin. The Gospel is not designed primarily to make people happy, and give them peace, but to deliver them from sin, its presence, power and penalty, and to bring them into communion with a Holy God. Sin is not an accident or misfortune, but a disease, active in principle, permeating every fibre and tissue of mind and body, hideous and loathsome as a foul leprosy, abominable and irremediable, not to be dealt with piecemeal, but to be attacked at its root. All the restlessness of soul, the craving for excitement, the love of the world, the dislike of holy things, the reluctance to come forward for Christ, are the effect of *sin* dwelling in the heart.

What, then, is the state of the heart of a sinner? See Jer. xvii.. 9, 10; Matt. xv.,

19. When did sin begin? At birth. Ps. li., 5. What are the propensities of sin? Rom. iii., 10–15. A true definition of a sinner is found in Is. i., 5, 6. The seat of sin is the heart, hence the injunction of Prov. iv., 23: "Keep thy heart with all diligence, for out of it are the issues of life." As in the physical nature so in the spiritual, a diseased heart impairs the functions of all the members of the body. What is needed? A change of heart, according to Ps. li., 10, and with a change of heart will come change of mind. Sound speech, sound judgment, and sound thoughts will surely follow.

Again, what is the Scripture definition of sin?

I. John iii., 4: Sin is the transgression of the law. I. John v., 17: All unrighteousness is sin. Rom. xiv., 23: Whatsoever is not of faith is sin. Prov. xxiv., 9: The thought of foolishness is sin. James iv., 17: To him that knoweth to do good, and doeth it not, to him it is sin.

Turn to Romans v., 6–10, and the following expressions will be found:

Sinners. That is, by nature and habit. Enemies. Sin in activity against God. Without strength. Helplessness produced by sin. Ungodly. Sin manifesting itself in contrariety to God. Let inquirers learn as fully as possible what ails them, that they may be ready to accept the remedy to be offered to meet their need.

The following hints are suggested for dealing with the following kind of inquirers:

The Listless Inquirer, whose eye wanders all round the room while you are talking to him, and who is more *curious* than anxious, needs to be taken to Heb. ii., 1–3, and iv., 1. Read these or similar Scriptures, say a few solemn words and bid him good-night. He is not yet ready to accept the Gospel. *The Proud Inquirer*, who is thankful he has not fallen so low as many others, should be pointed to such Scriptures as Prov. vi., 16, 17; xvi., 5; xxx., 13. So long as he thinks more highly of himself than does God, it is not wise to give him encouragement in the Gospel. *The Reticent Inquirer* is more difficult to deal with. Emphasize the need of confession of sin fully and frankly, according to John i., 9; Prov. xxviii., 13; to be followed by obedience to James v., 16. Then the confession of Christ according to Rom. x., 9. Explain that secret sin unconfessed withholds all hope of blessing (Ps. lxvi., 18). The indulgence of secret sin also keeps out the Lord from having full possession, and if not now dealt with solemnly in his presence, it must be hereafter, to the soul's condemnation, according to Rom. ii., 16; Mark iv., 22.

MISSION FIELDS

Mission Work in South Africa.

WILLIAM JOHNSTON, D.D. (PRESBYTERIAN), BELFAST, IRELAND.

No. II.

On leaving home my intention was to spend a few days at Capetown and then return; but on board the Conway Castle, on our voyage out, I got into conversation with one of the passengers—a pious, intelligent Scotchman, a carpenter—who told me of the mission work which was being carried on at Lovedale for the benefit of the Kaffirs, under the supervision of the Rev. Dr. Stewart, in connection with the Free Church of Scotland. That conversation changed my whole plans, and, instead of remaining at Capetown, I resolved to push on into the interior to see the country, and to see the Kaffirs in their native condition, and see with my own eyes what Christianity was capable of effecting on the territory of heathendom. This excursion brought me into direct contact with heathenism in all its social and spiritual degradation, and brought under my view a new revelation of the moral power of the Gospel, which I only

wish I could reproduce as it impressed my own mind, for your instruction in righteousness. The Kaffirs are the natives and original owners of South Africa, but successive wars—six in all—have deprived them of their land. Whilst multitudes have been slain in these wicked and unjust raids of aggression and plunder, those still surviving have retired before the white man and the Government have specially allocated for them a territory in the north-east, called British Kaffraria. In this section of the country the Kaffirs reside in great numbers, and on it the institution of Lovedale has been organized and the mission work is carried on. Kaffraria or Kafirland is about 1,100 miles to the North East of Capetown. For it I started on the fourth day after my arrival in Africa, taking the steamer to Port Elizabeth, and then striking into the interior by rail and coach. I shall now try to describe briefly what I saw in this, to me, most enjoyable and instructive visit. The Kaffir men and women have a fine physique. They have a strong muscular frame, and walk with an upright, manly bearing. The women, as usual in heathen countries, bear the burdens, and have the principal part of the manual labor to do; they carry their children, not in their arms, but on their back, and their burdens on their head. The dress of the Kaffir men, in their native state, is a blanket cast loosely about their body, and their bed by night is a mat spread on the floor of their hut. The women wear a turban on their head and a petticoat round their body, with a necklace of beads on state occasions as an ornament. The boys in their native condition sit in the sun or follow the cattle through the fields quite naked, and seem to consider their blanket, when they have one, more as an encumbrance than otherwise. There is now a law, I believe, commanding all Kaffirs to wear European clothing, but it is very partially carried out in the native territory. The Kaffir hut is built in the form of a beehive. The walls are in general some five feet high, of mud, of a circular form, with a diameter of some twelve feet, and the roof is thatched in the form of a cone. The fire when lighted is kindled in the centre of the hut, and the door, which is only some four feet high, serves also for a window and chimney, being the only aperture for the light and outlet for the smoke. The hut seems little used by day, the family wisely preferring to sit and work and cook and eat and talk in the open air. They can sit and talk with great enjoyment in the heat of a broiling sun, but are very susceptible of the least cold. The Kaffirs have some vague ideas of God, and a great many superstitions, but no form of religious worship. They circumcise their male children, but this seems rather a social custom than a religious rite. When circumcised the boy is covered with white paint from head to foot, and dressed up in a grotesque manner like a clown in a circus, and is made to dance for hours daily, the women singing and making music with sticks on a skin. Scenes of drunkenness and licentiousness are kept up for days and sometimes for weeks on these occasions. I saw two of these heathen gatherings, at one of which some thirty-six women were dancing in a circle to their own singing, and each keeping time with a stick which she held in her hand. The people are in general ignorant, sensual, and careless, and in their huts and habits present a sad and humiliating spectacle of national degeneration, indifferent alike to sin and shame. To these poor down-trodden and degraded Kaffirs the churches of Scotland have been sending missionaries and preaching the Gospel, and organizing congregations of Christian converts in the different districts of Southern Africa. Certainly the Master has not left His servants to labor in vain. Jesus Christ and Him crucified has been the wisdom of God and the power of God in every place where the old, old story of His redeeming love has been proclaimed. We preached in one of these native churches in which there were above six hundred Kaffir communicants, and in that large and attentive congregation there was but one European. We visited another congregation of Kaffirs, in which there were fourteen elders, eleven deacons, five hundred communicants, and three hundred applicants to be admitted to the faith and the fellowship of the Chris-

tian Church. After a most interesting evangelical service was over, Dr. Summerville and I visited the grave of the first missionary, and united in thanking God for the abundant blessings He had bestowed on the seed sown by His beloved servant. Still further up in this wild and beautiful country, which in many parts bears a strong resemblance to the Highland glens of Scotland, is situated another native church, the minister of which had been for months in Scotland for his health, where the services were regularly sustained by the elders of the church. In all the native churches the singing was delightful, and we could not help feeling that the Lord was present to bless, adding to the Church daily such as should be saved.

Helps in Pastoral Work

Feeding His Lambs.

By C. F. Deems, D.D., LL.D., N. Y.

Pastoral life is full of picturesque and poetic suggestions. By "pastoral life" we mean literal shepherd life. From the days of the earliest sacred and classic poets down to our own day, from the earliest hymns of David down to our most modern gospel hymns, the shepherd idea has prevailed. Even the Divine Teacher took upon Himself the name of "The Good Shepherd" to endear Himself to the world forever.

It is, however, to be remembered that the pictures that are painted and the poems that are written about lambs and sheep are one thing, and shepherds and the real shepherd life are another. This is rough and hard and wearisome. The sheep are not always tractable. A flock is frequently very difficult to manage. There is not so much time as is supposed for the shepherd to sit on a bank of violets, and wake the music of his flute. In some countries the heat is terrible, and in some the cold. The Oriental shepherd does not feel that life is all poetry when he is compelled to take his flock from place to place over burning sands to find water and pasture. The shepherd of Scotland plowing through snowstorms, facing terrific winds, cut in the face with snow and hail, must now and then think of what he has read of shepherd life in poetry, and its words must sound to him like a sarcasm.

It is so in spiritual pastoral life. What kind of things are Christ's sheep? They are such things as run away over the mountains, become tangled in the bushes, and lost in the ravine, and cost the Good Shepherd many a weary walk, ofttimes a pierced foot, and frequently an aching heart. And His lambs? They are not picturesque. Some of them are very dirty; some even very disgusting in their appearance; but *they are Christ's lambs.* For them the Good Shepherd laid down His life.

It is the conventional idea that a lamb is a very gentle and lovely thing; but some of Christ's lambs have very bad dispositions. There have been burglars and murderers and the filthiest of filthy souls among their ancestors. And these little lambs, the youngest of them sometimes, show the most disagreeable propensities and dispositions. The taint of the blood is in them. They are not all attractive in their ways, any more than those other lambs just described are attractive in their appearance. But for these little lambs, with the bad blood in them, and the ugly dispositions spoiling their lives —for these very lambs the Good Shepherd laid down His life.

Some of the Lord's lambs have also bad habits. They have been among some of the worst kinds of sheep, and have learned those things that are most ungentle and uninnocent. They have to be broken of many a trick before they quietly submit to the guidance of their Shepherd. They do not always walk gently at His side, glad to be led into green pastures and beside still waters. The Shepherd has to

keep a constant eye upon them, lest they break out into something very disagreeable. Yet for these lambs of the bad habits the Good Shepherd laid down His life.

Sometimes the Lord's lambs are hidden away in very ugly places; the descent to them is very rough and dangerous. Sometimes they are in holes very difficult to reach, sometimes in noisome places. It may tear one's dress, it may soil one's skin, it may deeply disgust one's senses, to find these sheep; and when found they may be difficult to feed; but down these most difficult, dangerous, and disgusting, places the Lord Himself hath descended, and for these lambs, in these forlorn places, the Good Shepherd laid down His life.

Let none of us take up His work in the expectation that it is to be poetical, beautiful, and serene. Let us be glad when the little flock is quietly lying on the grass around us, having been well-fed, and allowing us time to tune our pipes in praises to the Lord; but when all the difficulties of the work seem to come into one moment of discouragement, let us press forward in it, hearing the voice of Jesus saying, "Feed My lambs." They are lambs, His lambs, and if there be nothing attractive in them, O how much there is in Him and in His example to encourage us, who are His under-shepherds to prosecute this good work and feed the lambs of our Lord, and lead them to the fold, which is up yonder, far beyond these black hills and these storm-swept valleys.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Phœnician Influence on the Israelites.

By J. L. Porter, D.D., LL.D., President of Queen's College, Belfast.

The gorgeous decorations of the interior of the temple were designed and executed by Hiram. The sacred writers describe them minutely, and it is most interesting to compare their descriptions with existing remains of Phœnician art.

The following are some of the leading works: The covering of the entire walls, floor, ceiling and doors with beaten gold; carvings of lily work, pomegranates, palm trees, and garlands of fruits and flowers; the mysterious winged cherubim; sculptured figures of oxen and lions; altars of gold, richly chased with emblematic figures; lavers of brass, and numerous sacred vessels and utensils. (See I. Kings vii., 13–45.) These, as any student can see, are generally identical in design with those articles recently discovered by Cesnola in the Phœnician temples of Cyprus; and also, to some extent, with the golden ornaments and vessels exhumed by Schliemann from the tomb of Mycenæ. In fact, the animals, the trees and flowers, and the winged cherubim are the very objects chiefly represented in the works of Phœnician art which have come down to us. I never was able fully to realize the truth of those words of the sacred writer: "Solomon overlaid the house within with pure gold. . . . And the whole house he overlaid with gold. . . . And he carved thereon cherubims and palm trees and open flowers, and covered them with gold fitted upon the carved work" (I. Kings vi., 21, 22, 35)—I never was able completely to understand these descriptions, until I saw the wonderful masks and coverings of beaten gold, thin as tissue paper, fitting into the features and forms of the dead, which were taken from the tombs of Mycenæ, and are now in the museum of Athens. These were wrought, as tradition and history alike indicate, by Phœnician artists; and on seeing them I understood how the same artistic skill could cover with beaten gold every carved figure, flower, door, and wall of Solomon's Temple.

The influence of the Phœnician upon the religion and morals especially of the northern tribes of Israel, who lived on the border of that country, was even more

marked, and was one of the main causes of the early overthrow of the northern kingdom.

Baal was the national deity of Phœnicia, and indeed of all the aboriginal tribes of northern Syria. He was the emblem of the sun, the source of light and life. On every hill top there was an altar or temple dedicated to him, hence the oft repeated denunciations of "high places" by the sacred writers. (See Lev. xxvi., 30; Ezek. vi., 3, etc.) The Israelites, always addicted to idolatry, and inclined to adopt the local deities of their neighbors, at a very early period "forsook the Lord and served Baal" (Judges ii., 13). It is no uncommon thing to find even comparatively enlightened people paying homage to local deities or saints, who are supposed to exercise a special protectorate over certain places. We have a relic of the superstition in the patron saints of countries, cities and churches.

The idolatrous practices early introduced from Phœnicia increased in Israel until at length Ahab, having married Jezebel, daughter of Ethbaal, King of Sidon, built a shrine to Baal in Samaria, and established his worship in the kingdom. (See I. Kings xvi., 31; II. Kings x., 18, xi., 18). Some of the rites of Baal were cruel and most degrading. Jeremiah describes them: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal" (xix., 5); and the prophet was for this reason commissioned to pronounce divine judgments upon Israel.

The corruption of morals and religion thus introduced into Israel brought ruin upon the Phœnicians themselves. Ezekiel describes it with great minuteness and graphic power. His words, read in the light of ancient history, are very striking, "Thou that dwellest at the entrances of the sea, trading with the peoples unto many isles. . . . Thou, Tyre, sayest I am of perfect beauty;" and he then gives in detail the constituents of her beauty and power, and he concludes with these terrible prophetic words: "Because thy heart is lifted up, and thou sayest, I am a God, and thou settest thy heart as the heart of God . . . by thy wisdom thou hast gotten thee riches . . . by thy traffic thou hast increased thy riches; and thy heart is lifted up because of thy riches, therefore thus saith the Lord God, I will bring strangers against thee. They shall bring thee down to the pit. . . . And thou shalt be no more forever." (Ezek. xxvii., xxviii.)

Here, as elsewhere in Holy Scripture, we see the justice of the divine dealings. The nations which were instrumental in corrupting God's Church entailed upon themselves through the same corrupting influence, degeneracy and ultimate ruin.

PRAYER MEETING SERVICE

A Refreshing Prayer-Meeting.

By Theo. L. Cuyler, D.D. (Presbyterian), New York.

"Why do you attend Dr. A—'s church?" The sufficient answer to this question was, "Well, he is an earnest, spiritual preacher, and his weekly prayer-meetings are a *feast* to my soul." This godly woman found nourishment, strength and refreshment there; and hungry people are very apt to go where they are fed. There are soul-starving prayer-meetings, at which the usual fare is not much more attractive than was that of the poor lunatic whose keeper told him that he had been eating roast beef and pudding. "You may call it what you like," responded the poor fellow, "but it all tasted most abominably like *gruel*." No church can grow in grace or spiritual enlargements while its prayer-services are kept down to starvation point.

Good preaching contributes much toward the edification and life of a church; but not one-half as much as good praying. It is idle to expect that any minister however gifted with graces of tongue or heart, can build up into solid power and usefulness a congregation of prayer-neglecting people. He may attract a crowd of auditors on the Sabbath; but if during the week his church members are crowding

the social party, the concert-room, etc., and leaving their devotional meeting to become a forlorn and formal fast, that church has no growth. Its numbers may be swelled by certificates from other churches—not by conversions from the world. It is a mistake to suppose that the root of a church is under its pulpit; it is under the prayer-meeting. There is the place to water the root, to send the vital sap through every limb, and to make the branches heavy with the fruits of the Spirit.

A few years ago Mr. Moody (not then a celebrity) came to our new Mission-chapel to conduct a series of meetings for the conversion of souls. For several days he made no attempts at public preaching; he confined himself exclusively to kindling a fire in the prayer-room. "This is slow work," I said to him. "Yes," he replied, "so it is, but it is *sure* work; if I can get a few Christians well kindled with love and zeal for Christ, they will soon make an atmosphere here into which sinners will be drawn and be melted." His prediction proved true. Whenever I see my prayer-meetings filled, not only with people, but with *full prayers* from fervent hearts, then I am certain as the prophet was that there will soon be "a sound of abundance of rain."

Several things contribute to the life, the interest and the success of prayer-meetings. In the first place that meeting should be kept in the foreground. The pastor must "magnify" it before the people as Paul did his apostolic ministry. In the life of Richard Cobden I was impressed by the fact that he constantly *talked up* the injustice of the tax on bread wherever he went, until he aroused a sentiment which aided to sweep away the restrictive "corn laws." If a pastor desires his labors to be in demonstration of the Spirit and of power, he must instruct his people in the vital necessity of their seeking the Spirit and being filled with the Spirit. He must not cheapen the meeting by neglecting to attend it himself; yet it is not commonly a wise thing for him to assume the management of it. That post of service had better be intrusted to some officer or leading member of the church. If he always occupies the leader's desk, he is tempted into too much preaching or exhortation. His presence as overseer may embarrass some raw beginner or shy brethren who do not feel the courage to face the pastor in the chair. If he makes a long address, the others who follow him may get to be lengthy rather than strengthy. Let him rather take his seat as one of the family, and put in the right word at the right time. The chief end of a prayer-meeting is not to talk to each other, but fervent, devout converse with God; a pound of prayer is often worth a ton of exhortation. Some meetings are exhorted to death. Scolding never edifies a saint or converts a sinner; and a brother who habitually berates his fellow-members for their "coldness" or their short-comings must needs look out for the window-panes in his own house.

Freedom is essential to all successful prayer-meetings. Better too much of it than too little. If nobody is permitted to pray or to speak until he is called upon by the leader to do so, then the meeting becomes as much of a machine as the melodeon, that only emits a sound when the player presses a key. A prayer that is made "to order" is apt to be made to little purpose. If the service is thrown open and kept open for all who have a prayer in their hearts, then the divine Spirit may become the unobstructed leader of the service. How do I know when I call on a person to "*make* a prayer" that there is anything just then in his heart to make one out of. The poor brother may be set to pump out of a dry well.

Addresses in social meetings ought always to be brief. "Thou shalt not steal" other people's time or privileges any more than their money. Some prayer-meeting addresses run to stalk; there is a tall straw, but a few kernels of wheat. When a good thing has been said it is a good time to sit down. Even the best speakers are tempted to speak too often; they ought to leave room for new beginners and the diffident folks to "get the floor." I had rather hear ten sentences from a new convert or from some habitually silent brother than an hundred from some fluent Apollos who has become an adept in "much speaking." May a woman speak or pray in the social meeting? Yes, most assuredly, if the Holy Spirit move her thereto. Quench not the Spirit.

The prayer-meetings that feed the soul and bring down blessings, are only maintained by those Christians who pray at home and in their closets, and who live near to God. If Christ be not the well-spring in the hearts of a flock, their devotional meetings will soon dry up. Then God will leave such a church to drought and barrenness, until there are no more Elijahs to go up to Carmel and cry unto Him for rain. A revival sometimes begins in the depths of one single soul.

BEAUTIFUL THOUGHTS

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith. —*Flavel.*

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchthon.*

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—*St. Augustine.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherford.*

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.—*Toplady.*

Religion is never fashionable. The way of peace is not the broad way superintended by Paris, but the narrow way watched by the Redeemer.—*Moody.*

Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—*George Macdonald.*

Where is the fiery furnace hot enough to burn despair into our souls, so long as we see walking with us the form of One like unto the Son of God?—*Huntington.*

The deepest trust leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with greatest readiness and result.—*Havergal.*

Get but the truth once uttered, and 'tis like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.—*James Russell Lowell.*

As in the sun's eclipse we can behold the great stars shining in the heavens, so in this life-eclipse have these men beheld the lights of the great eternity burning solemnly and forever.—*Longfellow.*

It is well known the grass grows greenest where battles have been fought, and I always think there are some herbs of comfort and assurance that do not grow till the heart itself has its graves.—*Edward Garret.*

God's ways seem dark, but soon or late,
They touch the shiny hills of day;
The evil cannot brook delay,
The good can well afford to wait.
—*John G. Whittier.*

Every man who has been a successful winner of souls has been a man of natural gifts, who has used all the natural art with which he has been endowed by nature under the inspiration of the love and spirit of God. —*Rev. Geo. Pentecost.*

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—*Mrs. Mulock.*

"Sow! and look onward, upward,
Where the starry light appears,
Where, in spite of coward's doubting,
Or your own heart's guilty fears,
You shall reap in joy the harvest
You have sown to-day in tears."

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

A devout thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation.—*Dr. Cumming.*

It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves natives of infinity and sons and daughters of the Most High.—*Euthanasy.*

We are but little children,
And earth a broken toy,
We do not know the treasures
In our Father's house of joy,
Thanksgivings for creation
We ignorantly raise;
We know not yet the thousandth part
Of that for which we praise.
—*Frances R. Havergal.*

There is no place where earth's sorrows
Are so felt as up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
Oh, if our love were but more simple,
We should take Him at His word;
And our lives should be all sunshine
In the sweetness of our Lord.
—*Faber.*

21. Working for God.—Ps. cxxiii., 2.

A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he replied, "The gods see it."—*Maurice.*

22. The Monopoly of Idolatry.—Acts xvii., 16.

Travellers tell us that there is a tribe in Africa so given to superstition that they fill their huts and hovels with so many idols that they do not even leave room for their families. How many men there are who fill their hearts with the idols of sin, so that there is no room for the living God, or for any of His holy principles!—*John Bate.*

23. Spiritual Freedom.—John viii., 36.

Jesus Christ not only called Lazarus into life, but He commanded the grave clothes to be taken off him, that he might have liberty in life. Life, without liberty from the grave clothes, would scarcely have been a blessing. So Jesus Christ not only gives life to the soul which believes in Him, He also commands the Spirit to descend upon him to set him free from all enslaving habits. "If the Son make you free ye shall be free indeed."—*John Bate.*

24. Aggressive Christianity.—Heb. xii., 26, 27.

The shock that buried Lisbon in 1755 never ceased to vibrate till it reached the wilds of Scotland and the vineyards of Madeira. It was felt among the islands of the Grecian Archipelago, and it changed the level of the solitary lakes that sleep beneath the shadow of the North Alps. Even so the shock that Satan's kingdom sustained when Christianity was established will not cease to vibrate till it move the whole world.—*Hardwicke.*

25. The Reward of Godly Obedience.—Ps. xix., 11.

An esteemed clerk in a New York bank was requested by the president, one Saturday afternoon, to come to the bank the next day and help bring up the back work. To yield to the request would be to violate the Sabbath, and he refused. The president insisted, and threatened to discharge him. Still he refused, and was discharged, with no prospect of further employment, yet with an approving conscience. Shortly after a new bank was organized, and a trusty man was wanted for cashier. The same bank president offered to name a man who, sooner than sin, gave up his place; and then told the story of his discharged clerk. The nomination was at once accepted, and the upright clerk was rewarded with a higher position and an increased salary.

26. The Invisible God.—Exod. xxiii., 20.

It presented a difficulty to the mind of the Emperor Trajan, that God should be everywhere and yet not be seen by mortal eye. "You teach me," said the Emperor, on one occasion, to Rabbi Joshua, "that your God is everywhere; and you boast that He resides among your nation. I should like to see Him." "God's presence is indeed everywhere," said the Rabbi, "but He cannot be seen. No mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua; "but suppose we go first, and look at one of His ambassadors." The Emperor assented. The Rabbi took him into the open air. It was noon-day; and he bade him look on the sun, blazing in its meridian splendor. "I cannot see," said Trajan; "the light dazzles me." Said the Rabbi, "Thou art unable to bear the light of one of these creatures; how, then, could'st thou look upon the Creator? Would not such a light annihilate thee?"

27. The Boldness of the Righteous.—Prov. xxviii., 1.

A distinguished general said to Luther, as the latter was about to enter the presence of his judges at the Diet of Worms, "Poor monk! Thou art now going to make a nobler stand than I or any other captain has ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee."

Of John Knox, the Scottish Luther, it was said by one who stood by his grave, "Here lies one who never feared the face of man!"

Several Indian chiefs having become open enemies of the Gospel, Mr. Elliott, sometimes called the Apostle of the American Indians, when in the wilderness without the company of any Englishman, was at various times treated in a threatening and barbarous manner by some of the Indians. Yet his Almighty Protector inspired him with such resolution that he said, "I am about the work of the great God, and my God is with me, so that I fear neither you nor all the sachems (or chiefs) in the country. I will go on, and do you touch me if you dare." They heard him and shrank away.

MONTHLY SURVEY

There are 850,000 colored Baptists in the Southern States.

Ireland is paying $56,000,000 for land rents, but $60,000,000 for strong drink.

Fifteen years ago there were no Bible schools in Denmark; now there are 200 with 500 teachers.

The Waldensian mission in Italy reports about 500 converts last year, chiefly from the Roman Church.

The African Methodist Church in the United States numbers 3,978 congregations, with 2,000 appointments, and an aggregate membership of 400,000.

The Congregational Convention of Vermont has adopted a report against the running of Sunday trains, and appointed a committee to memorialize the Legislature on the subject.

The ladies of Broadway Tabernacle, New York, recently sent twenty trunks to home missions, each having a suit for a missionary, a dress, comfortable and shawl for the wife, linen and household articles, and twenty new valuable volumes, aggregating $3,885.54.

Recently, 500,000 people assembled to witness the first appearance of the Queen of Madagascar, who sat on a platform, under a canopy bearing in gold letters these sentences: "Glory to God in the highest," "Peace on earth," "Good will toward men," "God be with us."

The Evangelical Christians of India have sent an urgent request to Messrs. Moody and Sankey to visit India. The Irish Protestants have likewise sent them a monster petition to conduct evangelistic services throughout Ireland. The petitioners declare that the country is ripe for such a movement.

For ten years the United States Government has expended nearly $70,000,000 in caring for the Indians. The total number of Indians attached to agencies is only 246,000, and of these, 60,000 in Indian Territory, 7,700 in Wisconsin and 5,000 in New York are supposed to be at least partially self-supporting.

In the United States there is annually spent $900,000,000 for liquor, $505,000,000 for bread, $303,000,000 for meat, $290,000,000 for iron and steel, $237,000,000 for sawed lumber, $210,000,000 for cotton goods, $196,000,000 for boots and shoes, $155,000,000 for sugar and molasses, and $85,000,000 for public education.

M. Maspero, the Egyptologist, has found a necropolis of the Greek period that contains some five or six thousand mummies. It is on the right bank of the Nile, about one hundred and thirty miles below Thebes, and at the village of Ekhmeen. It is supposed that many papyri, amulets, etc., will be found as the investigations proceed.

In the late General Synod of the Reformed Presbyterians, at Pittsburgh, the report on discipline condemned the pernicious liquor traffic, licensed by the Government, and provided for the excommunication of such church-members as deal in spirituous liquors and rent property to tavern-keepers. The last clause encountered strong opposition, but after a heated debate the report was unanimously adopted.

Two large, unknown inscriptions of Nebuchadnezzar have been found in Lebanon. The texts are engraved on the rock to the right and left of the pathway in the Wadi-Brissa, one of the wildest valleys in that region. In the inscriptions the king merely gives an account of a building he is having constructed at Babylon. They begin by the titles of Nebuchadnezzar: "Nebuchadnezzar, King of Babylon, the Illustrious Pastor, the servant of Merodak, the great Lord, his Creator, and of Nibo, his illustrious son, whom his Royalty loves."

M. Clermont Ganneau gives the following list of the archæological discoveries made in the Holy Land and Syria during the year 1883. They include a marble pedestal, ornamented with bas-reliefs and inscriptions, which, it is believed, must have come from the Pagan temple, erected in the Græco-Roman epoch, on Mount Gerizim; a Christian inscription, a Jewish sepulchre, and other remarkable finds, at Amwas, now identified with Emmaüs Nicopolis; a votive paten, or plate for the Eucharistic bread, on the Mount of Olives; and various Roman, Greek and Arabic inscriptions.

The drink statistics of Great Britian are appalling. They are, in comparison with other item of national expense, thus given in pounds sterling: For bread, £70,000,000; rent of houses, £70,000,000; rent of farms, £60,000,000; woolen good, £46,000,000; cotton goods, £14,000,000; butter and cheese, £35,000,000; milk, £30,000,000; sugar, £25,000,000; coal for household purposes, £15,000,000; *for education*, £11,000,000; *for Christian missions*, £1,050,000; FOR INTOXICATING LIQUORS, £136,000,000—and, besides this enormous bill, £100,000,000 more is lost annually from taxes, labor, accidents, disease, etc., through the drink.

BOOK DEPARTMENT, Etc.

TRUTHS AND UNTRUTHS OF EVOLUTION. By John B. Drury, D.D. New York: Anson D. F. Randolph & Company.

The five lectures constituting this volume were delivered, on the Vedder Foundation, during the past year before the students of the Theological Seminary and Rutgers College at New Brunswick. Their object is to solve, as far as may be, the chief problems presented by modern science as opposed to religion, and to show that the believer in God and Revelation has nothing to fear from this quarter. The author has evidently studied the subject conscientiously, and has succeeded in clearing up some of the difficulties with which many honest and thoughtful minds are troubled. The reading of this little volume is therefore calculated to confirm faith and dispel doubt.

THE GOSPEL OF GRACE. By A. Lindesie. Cassell & Company, limited. London, Paris and New York. Price, $1.25.

The author aims, in this volume of 164 pages, to reproduce in Scripture phraseology, the things most surely believed by the witnesses of Christ, to the exclusion of words and phrases that, like dust, defile, or, like rust, destroy the things they are intended to represent.

THROUGH THE NARROWS. By Rev. W. W. Everts, D. D. Robert Carter & Brothers. New York.

This excellent little book is designed principally for children, but parents, teachers and guardians will find in it much valuable instruction enforcing the principles and promise of early training and illustrating these by the examples of eminent men. It should be in every family and in every Sabbath School.

GENESIS THE THIRD: History, not Fable; being the Merchants' Lecture for March, 1883, delivered at the Weigh House Chapel, By Edward White, Minister of St. Paul's Chapel, Hawley Road, Kentish Town. Thomas Whitaker, Bible House, New York. Price 50 cents.

One of the many books issuing from the press to vindicate the historical character of the earlier portions of the Bible and to show that genuine Science and genuine Revelation from God cannot contradict each other. The lecturer has done his work well and his book is worthy of a wide circulation and of a careful perusal.

THE LIFE AND WORK of the Rev. G. Theophilus Dodds, Missionary in connection with the McAll Mission, France. By Horatius Bonar, D.D. Robert Carter & Brothers. New York.

This is a sweet memorial volume, by one of the ripest Christians, of a singularly gifted young missionary of the Cross, who did his work in the McAll Mission on "the white fields of France." Happy the country that has such consecrated workers in her vineyard, and happy the people who, when the workers fall, find such a biographer as Dr. Bonar to delineate their traits, describe their work and embalm their memory. The book is as enchanting as any novel, portrays the true hero and leaves him asleep in Jesus. We heartily commend it.

THE MAGAZINE OF ART, for August, Cassell & Company, New York, is a superb number. It has a large number of beautiful illustrations, each of which is a gem of its kind, and will amply repay the study of the artist and the transient look of the general reader. The whole tendency of this monthly is instructive, refining and elevating. $3.50 per annum. Single copies, 35 cents.

HEBRAICA; A Monthly Journal in the Interests of Hebrew Study. Managing Editor, W. R. Harper, Ph.D. Associate Editors, H. L. Strack, Ph.D., Paul Haupt, Ph.D. American Publication Society of Hebrew, Chicago. Year, $2.00. Single copies, 25 cents.

The name of this magazine defines its object, which is continually kept in view in its successive numbers. It is extremely valuable in the amount of accurate information contained, in the criticisms, both original and selected, embodied in each number, and in the aid afforded by helpful suggestions to all interested in this department of study. The editors deserve support and encouragement.

THE OLD TESTAMENT STUDENT. William R. Harper, Ph.D., Editor. Vol. III. June. No. 10. The American Publication Society of Hebrew, Chicago. Yearly, $2.00. Single number, 25 cents.

This number closes the third volume of this learned and excellent magazine. The reader is kept abreast with the latest literature and critical knowledge of the books of the Old Testament. There may be more or less statements with which he may not be able to concur, but the means are, in some measure, set before him of forming a correct judgment and the books indicated where he can pursue his own independent investigations. There is probably, at times, too much assertion without proof.